THE CATHOLIC UNIVERSITY OF AMERICA

DON GIOVANNI BOSCO AS AN EDUCATOR

A Dissertation

SUBMITTED TO THE CATHOLIC SISTERS COLLEGE OF THE CATHOLIC UNIVERSITY OF AMERICA, IN PARTIAL FULFILLMENT OF THE REQUIREMENTS FOR THE DEGREE OF DOCTOR OF PHILOSOPHY

BY

CAROLA E. KOPF-SEITZ, A. B., A. M.

THE CATHOLIC UNIVERSITY OF AMERICA

WASHINGTON, D. C.

1926

370.08
C17

ST. ALBERT'S COLLEGE LIBRARY

PRESS OF
J. H. FURST CO.
BALTO.

THE CATHOLIC UNIVERSITY OF AMERICA

DON GIOVANNI BOSCO AS AN EDUCATOR

A Dissertation

SUBMITTED TO THE CATHOLIC SISTERS COLLEGE OF THE CATHOLIC UNIVERSITY OF AMERICA, IN PARTIAL FULFILLMENT OF THE REQUIREMENTS FOR THE DEGREE OF DOCTOR OF PHILOSOPHY

BY

CAROLA E. KOPF-SEITZ, A. B., A. M.

THE CATHOLIC UNIVERSITY OF AMERICA
WASHINGTON, D. C.
1926

CONTENTS.

PAGE

INTRODUCTION 1

PART I. PREPARATION. THE EARLY YEARS, 1815-1841:

CHAPTER 1. Influence of Margherita, Don Bosco's Mother..... 5
CHAPTER 2. Academic Training..... 11
CHAPTER 3. Immediate Preparation for Career..... 15

PART II. LIFE WORK. THE LATER YEARS, 1841-1888:

CHAPTER 4. The Oratory..... 23
CHAPTER 5. Valdocco, Boarding School..... 33
CHAPTER 6. Associates and Co-Laborers..... 40
CHAPTER 7. Expansion of Foundations..... 45

PART III. EDUCATIONAL SYSTEM:

CHAPTER 8. Charity, Basic Principle of System..... 51
CHAPTER 9. The Preventive Method..... 54
CHAPTER 10. Spiritual, Moral and Educational Aspects..... 61
CHAPTER 11. Don Bosco's Special Methods..... 68

SURVEY AND CONCLUSION..... 71

BIBLIOGRAPHY..... 74

20,057

ST. ALBERT'S COLLEGE LIBRARY

INTRODUCTION

Don Giovanni Bosco, one of the most remarkable men of the nineteenth century for personality, saintliness of life and as founder of religious communities, was no less remarkable as an educator. It is the purpose of this dissertation to present him in this capacity, not unmindful of all those other traits and characteristics which have made him at once holy and great. Many studies have appeared on Don Bosco the man, the saint and founder; none has so far presented him as an educator.

The sources of this dissertation are, first of all, the many works of his biographers who were his personal friends and associates. Their works breathe the sentiments of loyal and devoted sons toward their father whom they revere as a saint; every word and every deed, no matter how simple and unimportant to outsiders, were held by them worthy to be reverently transmitted to posterity. It was customary with many of Don Bosco's fellow workers to commit to writing every thing of any importance they saw him do or heard him say,[1] even to hunt up persons who were connected with him in any way and gather from them whatever information could be had. Such notes were then often exchanged, compared and completed. As a result a vast amount of information with remarkable exactness even to the most minute details was obtained. While this makes the reading of Don Bosco's biographies at times a tiresome task, on the other hand, it provides us with sources of first class historical value. Another result is the similarity, not to say identity, of material. It goes without saying that religious edification and the promotion of love for Don Bosco is their first and almost only aim.[2] His educational work is usually treated from this point of view.

[1] Cfr. v. g. Lemoyne's words in his Preface to his biography of D. Bosco: "Ben pochi al mundo furono amati come D. Bosco; e perciò molti dei suoi figli presero copiose memorie e scrissero diligentissime cronache di quanto vedevano coi proprii occhi e udivano colle proprie orecchie. Noi stessi, dal 1864 al 1888, registrammo man mano quanto accadde di più memorabile."

[2] Cfr. v. g. G. B. Francesia's remark in his Proemio, p. xiii to Bonetti's Cinque Lustri di Storia dell' Oratorio Salesiano: "Gli (i. e. Bonetti)

Among the many biographies of Don Bosco three deserve special mention, viz., Lemoyne, Giovanni Battista, *Memorie Biografiche di Don Giovanni Bosco,* S. Benigno Canavese, 1898 ff.; Lemoyne, Giovanni Battista, *Vita del Venerabile Servo di Dio Giovanni Bosco, Fondatore della Pia Società Salesiana, dell' Istituto delle Figlie di Maria Ausiliatrice e dei Cooperatori Salesiani,* Torino, 1914; Bonetti, Giovanni, *Cinque Lustri di Storia dell' Oratorio Salesiano fondato dal Sacerdote D. Giovanni Bosco,* Torino, 1892.

The author of the first two, Giovanni Battista Lemoyne (1839-1916), entered Don Bosco's Oratory at Valdocco 1864. In 1883 he was appointed Secretary to the Superior Chapter and Editor of the Bolletino Salesiano. From that time on [3] he was engaged in gathering material for the biography of Don Bosco. From 1898 until shortly after Lemoyne's death nine volumes of his *Memorie Biografiche di Don Bosco* were printed covering Don Bosco's life up to 1870. For the last eighteen years of Don Bosco's life he left the written material in readiness for publication. This work with which he was charged officially was intended as a preparation for Don Bosco's beatification and is *edizione extra-commerciale.* I abstain therefore from quoting it. In 1914 he published his Vita mentioned above. About this work he says: "Di lui (*i. e.* Don Bosco) si pubblicarono molte biografie in varie lingue, ma nessuna completa e, tanto meno, autentica ed ufficiale. A riempire siffatta lacuna esce quest' opera in due volumi . . . la narrazione è scrupolosamente conforme a verità." His sources were notes made by himself and other Salesians, the Acts of the Canonical Process instituted with the Archbishop of Turin in preparation for the beatification and canonization and, finally, the autographic *Memoirs of Don Bosco,* his notes, his published works, his voluminous correspondence and "anche i lunghi, frequenti e confidenziali colloqui, avuti per ventiquattro anni col Venerabile, dei quali non lasciammo cader parola." All facts mentioned without quotation of the source in the following study are based chiefly on these two biographies by Lemoyne.

rimaneva ancora un desiderio, ed era di presentare, il meglio que fosse possibile, quale a noi apparve D. Bosco, cioè mite, amorevole, pazientissimo, anche quando ebbe a trovarsi come Daniele tra i leoni, che se l'avrebbera voluto togliere d'innanzi."

[3] Cfr. the last sentence of note 1, page 1.

The work of Bonetti, who was constantly associated with Don Bosco, first as his pupil and later as his companion, is in the main a collection of articles on Don Bosco's work, published in the *Bolletino Salesiano* since 1880. The value of these articles is based especially on the fact that they were written with Don Bosco's knowledge and under his supervision.

Since all other sources of information agree as a rule with Lemoyne and Bonetti, and as they do not enjoy the same authenticity, I generally abstain from quoting them with the exception of those rather rare instances where they either differ from Lemoyne or Bonetti or mention a fact not reported by these two authors.

A still more important source for Don Bosco's life and work are his own published writings, and also his occasional notes, memoirs, and his correspondence. The books which he wrote are numerous and cover many different subjects. They are indeed full of interest and information as to his character, his interests and his abilities. However, with the exception of the *Regolamento,* they shed relatively little light on his educational principles and activities. His notes, memoirs and letters are not yet published; very small extracts from them are found in Lemoyne. Most important among them are his *Memorie dell' Oratorio dal 1825 al 1855.*[4]

[4] The *Memorie,* the manuscript of which was found after Don Bosco's death among his papers, were written at the instance or rather the formal command of Pope Pius IX after 1867.

About their aim, character and arrangement Don Bosco expresses himself as follows: ". . . . io scrivo pei miei carissimi figli Salesiani, con proibizione di dare pubblicità a queste cose, sia prima, sia dopo la mia morte. A chi dunque potrà servire questo lavoro? Servirà di norma a superare le difficoltà future, prendendo lezioni dal passato; servirà a far conoscere come Dio abbia egli stesso guidato ogni cosa in ogni tempo; servirà ai miei figli di ameno trattenimento, quando potranno leggere le cose cui prese parte il loro padre, e le leggeranno assai più volontieri, quando chiamato da Dio a rendere conto delle mie azione, non sarò più tra loro.

Avvenendo d'incontrare fatti esposti forse con troppa compiacenza e forse con apparenza di vanagloria, datemene compatimento. È un padre che gode parlare delle cose sue ai suoi figli, i quali godon pure di sapere le piccole avventure di chi li ha cotanto amati, e che nelle cose piccole e grandi ha sempre cercato di operare a loro vantaggio spirituale e temporale.

Io espongo queste memorie ripartite in decadi, ossia in periodi di dieci

In presenting Don Bosco as an educator, it will be our aim to do so objectively, offering criticism favorable or adverse as the merits of his work demand. Every unbiased student of Don Bosco's life and educational work will be captivated by his personality, the sincerity of his aims and intentions, the purity of his zeal, the power of his indefatigable energy and the greatness of his results. The religious principles upon which his educational activity was based will remain forever the only reliable basis of all true education. It may be well, however, to observe that their practical application by Don Bosco, no matter how well suited to Don Bosco's own conditions, may have to be changed in many ways according to the changing conditions of times, customs and races.

---

anni, perchè in ogni tale spazio di tempo succedette un notabile e sensibile sviluppo della nostra istituzione." Cfr. Lemoyne, Vita, p. 41.

PART I

PREPARATION. THE EARLY YEARS, 1815-1841.

CHAPTER 1

INFLUENCE OF MARGHERITA, DON BOSCO'S MOTHER

Don Giovanni Bosco was born on August 16, 1815, at Becchi near Turin. His father, Francesco Bosco, was a man of sterling Christian character well versed in the teachings of his faith. His circumstances were of an extremely modest sort. He owned only a small cottage and a little land. As the proceeds thereof were not nearly sufficient to support the family, he had to hire out to work on adjacent farms.

About a year after the death of his first wife, who left him a nine year old son Antonio, he had married Margherita Occhiena, June 6, 1812.

Margherita Occhiena was born April 1, 1788, at Capriglio near Chieri. Her parents, Melchiorre Occhiena and Domenica Bossone, had given their children a good Christian education. Francesco Bosco found in Margherita not only a faithful consort, but also a tender and loving mother for the son of his first marriage, and a devoted daughter for his aged mother. The union of Francesco and Margherita was blessed with two children: Giuseppe, born April 8, 1813, and Giovanni, who was destined to accomplish such great things. Before Giovanni had reached the age of two, his father died after a very short illness on May 11, 1817.

Margherita was an unusual woman. She was gifted with such eminent qualities of mind and heart, that the formation of the future educator should be attributed first and foremost to her. Her influence upon Don Bosco was so great and her participation in his labors so prominent, that for a full appreciation of Don Bosco's character and work it is essential first to pay serious attention to the life of his mother. Margherita was a woman of most remarkable energy. Indefatigable in her devotion to her family, she worked hard from early morning until late into the night.

After the death of her husband, she bore alone all the burdens which formerly they had shared with each other. Besides performing her many duties as mistress of the house and as mother, she did the heavy work of the field. Thanks to her unflagging zeal, her prudent economy and scrupulous care in little things, she succeeded, after the death of her husband, in bringing her family safely through the hard times of the famine of 1817.

In all her trouble, she found strength in an unshakable trust in God, and this she knew well how to instill also into all her children and especially into Giovanni. Her piety was genuine and came from her heart. God was her aim always and in everything. Her prayers could well be said to be uninterrupted. Her unselfishness was really exceptional. Thus she refused a favorable offer of remarriage, because she wished to devote herself entirely to her children and their education and to the care of the beloved mother of her deceased husband whom she nursed faithfully until death took her away on February 8, 1826. When Giovanni, before entering the seminary, was deliberating whether or not he should become a Franciscan and her pastor, who had heard of this, had advised her to oppose the move in consideration of her poverty, she immediately went to see her son at Chieri and said to him: "I hear that you want to enter a monastery. Consider first, what a high vocation this is, and then, without any human considerations, do what you feel called to do. The pastor wants me to restrain you from taking that step, because later I might be in need of your assistance. But I tell you not to consider me. The one important thing is that you save your soul. Now mind well, that I want nothing from you. I was born poor and my wish is also to die poor."

Later on, in order to render possible the execution of Don Bosco's plans, she did not hesitate to tear herself away from her family and to follow him to Valdocco, in spite of her old age, the remonstrances of her children and the weeping of her grandchildren. Neither did she consider the fact that she had to live with her son in two small rooms in an ill-reputed neighborhood and in poverty and need, without any certain income. In all things, she thought of herself last. In spite of her poverty, she always found means and ways to stint herself in something, in order to help others. She was so charitable that she was justly called "the mother of

the needy" and so generous that she seemed to be possessed of real wealth. Don Bosco loved to tell a trait of her unselfish charity. He had noticed that his mother wore a skirt which was very old and patched all over. He, therefore, gave her money to buy herself a new and simple dress. But she reappeared in the same old skirt. In answer to his questions, Don Bosco learned that she had used the money to purchase food and shoes for poor children. Several times thereafter he gave her money again, but always with the same result.[1]

Just as marvelous as her virtue was her skill in the training of children. She proved her educational talents both in the education of her own children and in the great assistance that she gave Don Bosco later on after the founding of the homes of Valdocco.

Her foremost means in education was religion. As a truly Christian mother she aimed above all else to implant the germ of solid piety and wholesome fear of God deeply and carefully in the souls of the children. In their tenderest years she began to teach her children the common prayers, to instruct them in the Catechism and to take them to church on all Sundays and Holydays. "God sees you." was the first lesson which she gave the children and which she always recalled to their memory. She sought to fill them with a vivid horror of sin. "I would rather see you dead than on evil ways," [2] was one of her sayings, which she impressed so deeply upon them that Don Bosco, during his whole life, frequently made mention of it. She used the phenomena of nature to bring God and his attributes near to the children and to teach them to fear and to love Him. She loved to tell the children stories from Holy Scripture and from the lives of the Saints and other edifying and instructive sources, but she would never tell ghost-stories. Being herself fearless and undaunted, she wanted her children to fear no one but God. Of practical applications, drawn from different events in life, her supply was inexhaustible. "Her speech was so natural, so energetic and rich in illustrations, proverbs and parables, that she frequently attracted the attention of Don Bosco, who would hide himself behind a pillar and listen with pleasure and often with astonishment to the display of her

[1] Lemoyne, G. B., Scene di Famiglia, esposte nella Vita di Margherita Bosco, Torino, 1913, p. 152-153.

[2] Lemoyne, Scene di Famiglia, p. 72-73.

powers of thought and expression." [3] Being herself always active to the extreme, she would allow no idleness among the children. Recognizing that proper occupation means practically everything in the children's training, she very early gave them some light work suitable to their age. Thus, she made Giovanni, when he was hardly four years old, pick several bundles of hemp, before she allowed him to go to his play. All her children were given little duties to perform in the house and in the kitchen. In this way, she awakened and strengthened in them a sense of responsibility and kept them near herself. She always supervised and watched her children's conduct attentively. Her supervision, however, was never austere or suggestive of suspicion, but always prudent and amiable. In order to make her children love her company, she never showed any annoyance over their noisy merry-making. On the contrary, she herself joined them in their games and helped them to invent new ones. She would patiently answer all their childish questions and urge them to chat with her so that she might learn the better the feelings and thoughts awakening in them. Thus she succeeded in gaining the full confidence of the children who kept no secret from her. If she had to leave home for awhile, she would afterwards inquire and ask an account of what the children had done during her absence; she would praise them or point out their little faults in the kindest motherly manner. Thus she accustomed them to trust their mother and to become conscious of their accountability for their own actions. In spite of her kindness, she possessed a good measure of firmness so necessary in the training of children. She never resorted to bodily punishments; never did she strike one of her children, even a single time; and this not because of weakness, but because she knew how to use other means. Her children understood this very well and knew that she indeed would come to punish them, if they were stubbornly to persist in their faults.

Don Bosco liked to tell the following story of himself. "When I was only four years old, my brother and I, one day, returned from a long walk, almost perishing from thirst. My mother brought water and handed it first to Giuseppe. This vexed me. When my mother thereupon handed the water to me, I refused to

[3] Lemoyne, J. B., Scene di Famiglia, p. 127.

take it. Without saying a word she put it aside. I waited a few moments, then I said bashfully: 'Mother!' She answered: 'Well?' 'Please, give me also a drink!' 'Oh,' she said, 'I thought, you were not thirsty.' Much ashamed I asked pardon. 'All right,' she said, and handed me the water."

Another time Giovanni had allowed his quick temper, to get the best of him. His mother called him and said: "Giovanni, do you see that switch?" pointing to one of the corners of the room. "Yes, I see it," he answered, retreating a few steps. "Go and bring it to me," she said. "What are you going to do with it?" he asked surprised. "Bring it to me and you shall see," she answered. Giovanni brought the switch and giving it to her, he said: "You are going to whip me?" "And why shouldn't I?" she answered gravely, "If you play such bad tricks!"

In the physical training of her children she was also strict and firm and accustomed them to a regular and hardened life. Above all she made them learn good order and painstaking cleanliness. She taught them that respect for oneself and others and ordinary politeness demand that each one should keep himself outwardly proper. In spite of all her poverty, she knew how to dress the children neatly and even attractively; especially for church on Sundays and Holydays. And in this she avoided all vanity, always calling the children's attention to religious motives.

The children ate the plainest food imaginable. For breakfast, they received a piece of dry bread, prepared by herself, but no milk and no fruit, although she had fruit from her own trees. She let the children become used to long walks, and the stronger they grew, the more did she encourage them to use their strength at different kinds of work. She would not hesitate to make them, especially Giovanni, interrupt their sleep to perform some work of charity as, for example, calling the doctor to a sick neighbor or the like. The fact that Don Bosco could perform such enormous tasks, that he could get along with so little and that his whole life was so plain and simple, is due, no doubt, to this energetic training of his mother, who never made one concession to tendencies toward effeminacy. Just as she herself in her conduct towards her mother-in-law gave the best example of obedience, so did she demand unconditional obedience also from her children. Her beckoning to one of them to bring her some wood or water was sufficient to make the

others likewise hurry for the things wanted. As regards obedience, it was a principle of hers to make the children do everything out of love of God.

She taught the children to be prudent and cautious in judging. A rooster had once been stolen from Giovanni's flock of chickens. Giovanni, who suspected a certain man, followed him and, as a matter of fact, forced him to return it. Instead of praising him for his determined action, Margherita pointed out to him that he had overstepped the limits of prudence. She said to him: "I do not insist on my rights, if I am in danger thereby to offend against charity or to get into a quarrel with my neighbors. On account of little things, I would not start dissension. I might take certain preventive measures, but I should still remember that on account of little things like those the world is not going to come to an end. Your intention was good, and the matter has been settled smoothly. But be careful not to mention this thing to others. And if you should meet this man again, make it appear as if you had forgotten the whole affair. Remember that one single enemy is just one too many."

It is not astonishing that with such qualities of character and such an educational genius Margherita exercised a great influence over the children who later gathered around Don Bosco. If there were some who resisted correction, Margherita would take special pains to win them over. Only rarely did anyone resist her, so well did she know how to touch the right spot and to back her warnings with proofs of genuine motherly love. The love and veneration shown to Mamma Margherita, as she was called by young and old, was indeed very great. Her death, November 25, 1856, meant a great loss not only to Don Bosco and his work, but to all who had been associated with her.

Justly does Margherita's biographer say of her in his concluding words: "The memory of Margherita Bosco, the true mother of the children of the poor, will remain forever not only in the Oratory of St. Francis de Sales, but in all the houses that have so far been founded and those that will be founded in the future. Wherever the name of Don Bosco will be praised, there Margherita's name also will be blessed."[4]

[4] Lemoyne, J. B., Scene di Famiglia, p. 184.

CHAPTER 2

ACADEMIC TRAINING

When Giovanni had completed his eighth year, Margherita wanted to send him to school. Here at the very beginning of Don Bosco's education, the greatest difficulties were encountered. Antonio, the step-brother of Giovanni, remonstrated violently against sending the latter to school, because he feared a diminution of his patrimony and a loss of his brother's help on the farm. Finally he consented to let Giovanni attend school during the winter months. Not being admitted to any of the nearby schools, Giovanni was turned over to a peasant, who had offered to teach him how to read and write. In the following winter the pastor of Capriglio consented to receive him into his school. Twice a day, from November till April, often through rain and storm, the nine year old boy had to walk the two and a half miles from Becchi to Capriglio. During the following winter, on account of Antonio's violent opposition, Giovanni could not go regularly to school; only off and on was he able to see his teacher, to receive from him a few brief instructions and to get the loan of new books. In the fall of 1826, Don Calosso, the pastor of Murialdo, attracted by the exceptional talents of the boy, volunteered to teach him. In the middle of October, Giovanni commenced his course under Don Calosso with Italian and at Christmas with Latin grammar. In spring, however, he had to give all his time outside of the actual class-hours to farmwork and was not permitted any leisure for home study. But he never wavered. In February 1828, Margherita sent him to the farm of a certain Moglia in Moncucco. Here his occupation as a cowherd left some time for reading and private study. His employers did not interfere, since his books seemed to be his only joy and his behavior was exemplary. Towards the end of 1828, however, a maternal uncle of his, Michele, after cancelling his contract with the Moglia family, sent him home again and endeavoured to obtain instruction for him from the rector of Castelnuovo and another priest at Buttigliera d'Asti. But unfortunately these men, for lack of time, had to deny his requests. Thus once more Giovanni had no other choice but to stay at home and help his brother on the farm. Margherita now

turned again to Don Calosso. This zealous priest sympathizing with Giovanni's misfortunes had him come to his house every day; after some time, however, on account of Antonio's repeated complaints, he took him into his own house to live with him. Margherita, in order to remove all cause for further quarreling, then divided the small paternal inheritance among the children in spite of Antonio's resistance.

After Don Calosso's rather sudden death in November 1830, Margherita succeeded in having her son received into the public school at Castelnuovo. In the beginning Giovanni had to listen to a good deal of jesting and joking. He was much older and taller than his fellow students. His talent, however, and his seriousness in the studies and his success soon won him the admiration of everyone and the attention and the esteem of his teachers. It was a severe blow when Don Visano, an exceptionally able teacher of his was transferred to some other office. His successor had an apparently insuperable prejudice against Giovanni and was convinced that no one coming from Becchi would ever "amount to anything." Instead of helping Giovanni in his studies, he advised him at every opportunity to go back to his pick and shovel.

After the first scholastic year, Margherita decided to send Giovanni to the public school in Chieri and found a suitable lodging for him at the home of a widow, where he had to earn part of his board by working in the house. When he arrived in Chieri, on November 4, a great disappointment was in store for him. He had indeed a good deal of information along many lines, but in consequence of his irregular attendance at school his knowledge lacked order and system, and it was therefore decided to place him in the preparatory class of the college. After two months, however, he was transferred into the lowest collegiate class and after two more months he was admitted by way of exception to a special examination and then transferred to the second class of the college. At the beginning of the new school year he entered the third and, after another year, the fourth class of the school. His work throughout all these years was so excellent that every year his tuition and fees were remitted as a premium. His success was the more remarkable as his many occupations outside of the school left him comparatively little time for his studies. And yet he found ways and means of doing extensive private reading. As

reading and retaining were, according to his own words,[1] one and the same thing to him, he soon knew a large portion of the Italian classics by heart. The works of Dante, Petrarch, Tasso and others became so familiar to him that even in his advanced years he was still able to recite passages of them from memory without any effort whatever.

Having brilliantly passed his examinations in August 1834, he decided to devote himself, not as his teachers had advised, to the study of philosophy, but as his inclination ran, to that of rhetoric and literature. In these studies he perfected himself in purity of language and style and thus prepared for his later literary labors.

October 30, 1835, Giovanni entered the diocesan seminary in Chieri. It goes without saying that during the whole period of his seminary studies all his examinations were successful and his conduct exemplary. Proof of this is that year after year he carried off a premium of 60 lire.

During the vacation, after the first year in the seminary, he accepted a position as teacher of elementary Greek in the Jesuit College at Montaldo. One of the priests of the Society who was known as an excellent Greek scholar, gave him advanced lessons during this time and made him translate almost the entire New Testament, a few books of Homer and some odes of Pindar and Anacreon. Again his progress was so amazing that his teacher volunteered to give him further help in his Greek studies after his return to the seminary. During all the following four years Giovanni regularly sent to him every week a Greek composition which, just as regularly, was gone over and returned with corrections and notes. In this way he acquired so excellent a knowledge of Greek that according to his own testimony, he knew Greek about as well as Latin.[2] His fondness for private reading was remarkable. In the first seminary year, his first year of philosophy, he devoted himself to the study of the classics; in the second philosophical year he read works on ecclesiastical history and besides studied the history of the Old and New Testament and Hebrew grammar. In that same year he began also the study of French.

[1] ". . . . In quel tempo io non faceva distinzione tra il leggere e lo studiare." D. Bosco, Memorie, quoted by Lemoyne, Vita I, p. 150.

[2] " In questa maniera potei giungere a tradurre il greco quasi come si farebbe del latino." D. Bosco, Memorie, quoted by Lemoyne, Vita I, p. 172.

During the following years of his theological studies he never neglected his private studies in literature and history. It was, therefore, quite natural that he should become the center of the literary Academy, which had been formed by twelve seminarians and in which essays on literary and historical subjects were read and discussed. In all these discussions Don Bosco was so exact and particular that he gained the nickname "il rabbino della grammatica."

During the vacation of 1840, he asked the Archbishop, Mgr. Franzoni, for permission to study his fourth year of theology privately, because he had already completed his twenty-fourth year. The Archbishop, who knew of the excellence of Don Bosco's scholarship from the previous examinations, granted his petition. Within two months he went through all the prescribed branches of study and was prepared for his final examination, which he passed so brilliantly that he was not only allowed to enter into the fifth-year class but also was made a prefect. The end of his seminary studies was thus approaching. On May 15, 1841, he passed the final examination with the mark "plus quam optime."

After his ordination, which took place June 5, 1841, he declined several positions which were offered to him and instead accepted the invitation of Don Cafasso, vice-rector of a college for young ecclesiastics in Turin, to enter his college, in order to pursue further studies in Moral Theology and Homiletics. Here Don Bosco's academic training for his priestly and educational career was completed.

CHAPTER 3

IMMEDIATE PREPARATION FOR CAREER

"When I was only five years old, I conceived the idea of gathering the children to teach them the catechism. This was my liveliest wish and it seemed to me as if this was the only thing I had to do on earth." [1]

"Just because my companions are bad, I go with them; because, when I am with them, they are much better behaved and don't use any bad words." [2]

These two utterances of Don Bosco's childhood days show that his vocation of teacher and educator of the young was developing within him at an early date and even active in a manner suited to his age. Scarcely had he learned from his mother the primary truths of religion, as outlined in the little catechism, when he began to explain them to his companions and to teach them the necessary prayers.

His ideas are clearly reflected in a dream he had when only nine years old. He saw himself among a band of playing children of whom not a few were cursing and swearing. When he heard the curses he threw himself into the midst of the players trying in vain to silence them by his words and with his fists. At this moment there appeared to him a white-robed, majestic-looking person ordering him to place himself at the head of the boys adding this warning: "Not with blows, but by meekness and love you must win these friends of yours." Thereupon he commanded him to give the children an instruction on the evil of sin and the value of virtue. When Giovanni much confused declared that he was not able to do so, he was told: "Just because this seems impossible to you, you must seek to make it possible through obedience and the acquisition of the necessary knowledge." Giovanni asked whence he could obtain this knowledge and by what means. The answer was: "I shall give you a teacher under whose guidance you can learn, without whom all learning is folly." At this moment there appeared a woman in a brilliant garment who kindly grasped

[1] D. Bosco, Memorie, quoted by Lemoyne, Vita I, p. 16.
[2] D. Bosco, Memorie, quoted by Lemoyne, Vita I, p. 16.

Giovanni's hand and said: "Now observe closely." At this moment the children disappeared and in their stead he saw many different animals. "Behold, this is your field of labor," continued the noble lady, "here you shall work. Make yourself humble, strong and vigorous, and what you will see taking place in the animals in a moment, that you shall do for my children." Immediately the wild beasts turned into gentle lambs which joyously gamboled about. With tears in his eyes Giovanni begged the lady to speak to him in a way that he might understand, because he did not know what it all meant. Putting her hand on Giovanni's head she answered: "When the time comes you will understand it all." [3] When Giovanni told this dream to the family, his brothers remarked that no doubt he would become either a shepherd or a bandit; but his mother said: "Perhaps he will be a priest." [4] This interpretation of the dream had a decisive influence upon Giovanni in this that it gave him the definite idea of studying for the priesthood. But his concept of that calling was not the priesthood as such; the peculiar feature in his case was that from the very beginning he wanted to become a priest in order to help the children. Thus he explained to Don Calosso when the latter, surprised at his wonderful memory and clear intellect, asked him what he was going to be. "I should like to be a priest in order to help my companions. They are not bad, but they become bad, because nobody cares about them." [5] When he was on his way to Chieri in November, 1831, to remain there and to attend the school his companion, Giovanni Philipello, who was familiar with his reputation for learning, predicted that he would become a pastor very soon. But Giovanni answered: "I do not want to become a parish priest, I want to study in order to devote my life to helping the children." [6] During his seminary time he was often asked what he was going to do after becoming a priest. Here again he answered that he had no inclination to parochial work; he would like best to gather together poor, forsaken children in order to give them a Christian training and education.

It seems that the priests of the time of Don Bosco's childhood

[3] D. Bosco, Memorie, related Lemoyne, Vita I, p. 42-43.
[4] D. Bosco, Memorie, related Lemoyne, Vita I, p. 43.
[5] Lemoyne, Vita I, p. 63. [6] Lemoyne, Vita I, p. 103.

occupied a rather isolated position, and that they sought to influence the lives of their parishioners by creating the feeling of respect rather than that of love. Giovanni took a different view of the matter and disapproved of the clergy's keeping aloof from the children. He felt an impulse to approach his spiritual leader in order to hear from him a word of encouragement, and could not understand why a priest should have no time for children and why he should have "more important things" to do. "But did the Saviour lose time when he made the little children come to him? I shall do differently later on. I shall not wait till the children come to me, I shall approach them and call them to me. I shall love them and win their love, I shall give them kind words and good counsels and do all I can for their eternal salvation." [7]

The more Giovanni became conscious of his vocation of teacher and educator, the more he sought for means and ways of exercising this vocation. The more he himself learned, so much the more did he try to teach. Wherever he went, in Becchi, in Moncucco, in Castelnuovo, in Chieri, everywhere, Giovanni gathered the children around him, teaching them to pray and to sing pious songs, giving them lessons in the Catechism, repeating to them what he had heard from the pulpit, and telling them edifying and instructive stories.

Giovanni had an eminent genius for teaching and a special gift of arousing within his pupils a love of study. In Chieri, he was asked by the woman with whom he boarded to supervise the school-work of her son who simply would not study. Although this boy attended the next higher class Giovanni helped him to the extent that from then on his professors were not only satisfied with him but even gave him commissions of honor in the class. In Castelnuovo, and especially in Chieri, Giovanni was requested by many families to give private tutoring lessons to their sons. Thus he was furnished with an opportunity to train himself in teaching and in discovering ways and means to make studying easier for those who had to struggle with particular problems and obstacles. During the vacations, especially of his term at the seminary, which he spent at home with his mother, he gathered the children around him to teach them the catechism, taught the older ones, among

[7] Francesia, J. B., Short popular Life of Don Bosco. Translated from the Italian. London, 1905, p. 7-8.

them boys of 16 and 18 years, to read and write, and gave private lessons to a number of boys of Castelnuovo who were preparing to enter college. Thus during the vacation of 1839, he took the son of the Moglia family who wanted to become a priest into his own home at Becchi and taught him every day. The vacation following upon his first year at the seminary he spent at the Jesuit college of Montaldo teaching Greek and acting as assistant over a certain division of boys. Here he had an opportunity to acquire a practical acquaintance with the educational methods of the Jesuits and their preventive system. Moreover, he received here a clearer insight into his own vocation. He recognized that he was not called to devote himself to the sons of the upper classes with whom he here came into close contact for the first time, but that God called him to espouse the cause of poor and homeless children. This conviction was so strong in him that, long after, in 1864, when it was proposed to him to start a college for boys of noble families, he objected, almost violently, saying: "So long as I live and so long as I can help it, this will never be done; it would be our ruin." [8]

During his first year at college, the first sacristan of the cathedral church asked him for private lessons, because he wanted to become a priest, although he was then 35 years old. In spite of his crowded hours, Giovanni took it upon himself to prepare the sacristan for entrance into the seminary. Every day he instructed him, and with infinite patience and with great skill he advanced him within two years so far that he passed the necessary examinations. It may safely be assumed that during this time there ripened within him the wish some day to provide for those who in advanced years would feel called to the priesthood and could not easily begin their studies side by side with little boys. The plans for the institution of the Figli di Maria, which he founded later in 1875, may then have struck their first roots. At all events, it was then that he gathered his first experiences for this particular group of his future protégés.

Soon after Giovanni as a boy had begun teaching catechism, he realised that to teach merely by reasoning was not sufficient to make others better and to lead them to God. He learned by experience that he had to attract the children to himself and to exercise

[8] Questo no; non sarà mai; finchè vivrò io e per quanto dipenderà da me, non sarà mai. Ciò sarebbe la nostra rovina." Lemoyne I, p. 173.

a personal influence over them. His first means to that end were the stories which he told with so much skill that not only the children of the whole neighborhood came to him, but the grown-ups also listened to him with pleasure. This, however, did not satisfy his zeal. He was convinced that a poor little boy like himself should have something more in order to attract and hold the attention of larger audiences. As a matter of fact, he discovered another means, so peculiar that he is probably the only one reported in the history of education as having contrived to use it.

When about 10 or 11 years old, he conceived the idea of attracting the attention of adults and children by different tricks such as were shown by circus people at the village fair. He used, therefore, to ask his mother for permission to visit the fairs in the neighborhood. Attentively he watched the sleight-of-hand artists. His keen mind soon saw through their "mysteries" and since he possessed great bodily skill and strength he was soon able to imitate their tricks. He even took up tight-rope walking and other acrobatic features and became so efficient that he could make a break-neck leap, walk on his hands, and dance upon a rope like a professional rope-dancer.

On Sundays and Holydays he gave entertainment in the court-yard of the parental home whither old and young came together to see him and listen to him. The programs of these entertainments revealed a remarkable psychological sense in him. The little Apostle somehow knew the means whereby he could attain the desired end. When the whole audience had arrived, he would first make the preparations for the entertainment; he stretched a rope from one tree to the other, spread out a carpet upon which to perform the various acrobatic feats, erected the platform with a table and so on. When everything was ready and the audience was full of expectation and curiosity, he recited first a part of the rosary and intoned a sacred hymn. Then he climbed upon the platform and with the words of introduction: "Now hear ye the sermon which the pastor of Murialdo has preached this morning!" he gave the whole sermon which his wonderful memory enabled him to repeat word by word. After the completion of the sermon he gave his entertainment at which he was indefatigable and inexhaustible in his resourcefulness. At the end of his entertainment he made the people sing the litany. There were, of course, many

who were not so well pleased with this kind of program; but Giovanni was inexorable. Anyone who was unwilling to be present at the prayers and the sermon was not allowed to stay for the entertainment, nor was anyone allowed there who used improper language. His biographer in this connection says with good reason: "It is indeed a unique spectacle at which we see a ten-year-old boy, a peasant lad, manage to make an impression upon and to give orders to children much older than himself, to speak in a public meeting with ease and self possession, to train himself in those things which give pleasure to the people for the purpose of inducing them to pray and to listen to the recitation of a sermon." [9]

The money which was needed to procure the objects necessary for the tricks he secured by his own efforts. All the pennies which he received he used for this purpose. He gathered herbs and mushrooms, caught birds, made straw hats, spun tow, cotton, flax and silk and even hunted snakes in order to make a little money.

The older Giovanni grew, the more he realized the need of coming to the aid of the children. During his stay as cowherd on the Moglia farm near Moncucco he went regularly to town to hold his meetings which may be considered with good reason as the beginning of the future Oratori Festivi. At his request the schoolroom was placed at his disposal for these meetings. On his way to church in the morning he began to gather the children. In the schoolroom, before high mass, he read to them from some devotional book and then marched them to church. After mass he said the stations of the cross with them. The whole day he remained with them singing, praying and playing till the evening when the boys of his neighborhood would accompany him back to the farm of the Moglias. These meetings had such a good effect that the local priest continued them for many years after Giovanni had to give them up because of his return to his mother.

When we see how much Giovanni stressed the religious element in his meetings, we might fear that there was too much of it for the children. But Giovanni's piety was blended with so cheerful and happy a temper and so much natural wit that he never tired his companions. With all his piety Giovanni was a real boy, jolly and cheerful, who wanted to see others in the same frame of mind.

[9] Lemoyne, Vita I, p. 53.

In order to cultivate a cheerful mood among his companions he founded among the boys of Chieri the Società dell' Allegria. Every member was enjoined to make known any books, tales or games which might produce cheer. Everything which was apt to cause sadness or was against the law of God was forbidden. All things had to be done in a jolly spirit. He also loved to go with his companions on long walks which always had as their goal some church. When he saw that his companions were ready to quarrel and to abuse one another he quickly intervened and drew their attention to himself by some juggling or some acrobatic performance. During vacation time he introduced this Società dell' Allegria also into his home village. Boys who conducted themselves well were received, while those who misbehaved, cursed or used bad language were dropped from the roll of membership.

Even during his seminary years he continued gathering the children, telling them stories, procuring them recreation with songs and games, teaching them, and preparing them for the reception of the sacraments. Thus it was, as he himself says, a kind of Oratorium of children who loved him and obeyed him as if he were their father.[10]

Moreover, during all the years of his preparation, he tried also to acquire the practical arts whenever the opportunity was at hand. In Castelnuovo he took singing lessons and joined the church choir. At the same time he learned to play the violin and he practised upon an old harpsichord so as to be able to accompany the hymns on the organ. In his spare moments he took up also the tailor's trade, and he showed so much ability that his master agreed to accept his assistance in compensation for his board when his mother was unable to pay. He learned locksmithing in Castelnuovo, while in Chieri he found opportunity to learn so much of the cabinet-making trade that he was able to manufacture a complete set of furniture in a simple design. Of the shoemaker's trade he learned enough to mend and patch shoes. He even learned how to cook simple meals, to make sweetmeats and pastry and to prepare all sorts of refreshments.

All these accomplishments which he had incidentally gained proved to be of great value to him in his later vocation. His

[10] D. Bosco, Memorie, quoted by Lemoyne, Vita I, p. 156.

practical experience enabled him to treat his pupils always with a full and intimate appreciation of all their difficulties. It was, therefore, only natural that he immediately gained their confidence. In the hard times of his first foundations he did not hesitate to help in preparing the meals or cutting the cloth for his pupils' clothes or mending shoes and stockings.

During his seminary days his kindheartedness had frequently prompted him to nurse the sick seminarians. Thus he gained some knowledge of medicine, for he asked the physicians for further information about the symptoms of the various diseases and about the different medicines. This information naturally was also of great benefit to him in the care of so many poor children who had grown up in misery and need.

PART II
LIFE WORK. THE LATER YEARS, 1841-1888.

CHAPTER 4

THE ORATORY

Don Cafasso, the vice-rector of the House of Studies of St. Francis of Assisi at Turin, had assumed the duty of visiting the prisons. In order to offer Don Bosco, whose spiritual director he was, an opportunity to get acquainted with this branch of priestly work he often made him accompany him on these visits. This new experience filled Don Bosco with dread and horror, especially when he met among those in prison very young men and even children. He was deeply impressed when he found their number daily on the increase and learned that many of the discharged prisoners returned as backsliders. With his usual energy he approached the new task and devoted every free moment to visiting the youthful prisoners. By his kindness and gentleness and the truly paternal interest which he displayed towards them, he soon won their love and complete confidence. He was fully persuaded that the reason of their misfortune was ignorance of religion and lack of education rather than real wickedness and malice. He also became convinced that many of the backsliders had to be returned to prison after their discharge chiefly because no one had been willing to receive them and to give them bread and work. This conviction brought to full maturity Don Bosco's resolution to devote himself exclusively to the cause of neglected children. He conferred with Don Cafasso who showed himself in complete sympathy with his ideas; however, neither of them could see the way clear to carry out this resolution. Then Providence came to his aid and gave the first light on the problem.

On the feast of the Immaculate Conception, in 1841, Don Bosco was just on the point of vesting for Holy Mass when he overheard a violent altercation at the door of the sacristy. Turning around he saw the sacristan strike a boy, because he had refused to serve mass saying he did not know how to serve. Don Bosco quieted the

frightened boy and persuaded him to stay. Bartolomeo Garelli—this was the boy's name—was 16 years old and an orphan. He had come from Asti to Turin to earn his bread. He could neither read nor write, and his ignorance of religion was pitiful. He had never made his first Holy Communion, he even did not know how to make the sign of the cross. Asked why he did not attend the Catechism class, he answered that he was ashamed to sit with the little boys all of whom knew much more than he. Don Bosco promised to look after him and immediately began instructing him. Then he suggested that he should return the following Sunday and bring his companions with him, to which Bartolomeo gladly agreed.

On that Sunday there were eight boys gathered around Don Bosco, two of whom had been sent by Don Cafasso. The others had been brought by Bartolomeo Garelli. The meeting was held in a little room adjoining the sacristy. During the winter of 1841, Don Bosco limited his work to the older boys who needed special religious teaching. On Christmas day he was able to admit a few of them to Holy Communion. From week to week the number of the boys increased. In February, 1842, there were over twenty, in March, over thirty, and a short time after that there were fifty who attended the meetings regularly.

Don Bosco found that without singing, good books and other attractions his meetings would be lifeless and would not last. He therefore arranged to have alternate religious meetings and social entertainments. To these meetings he gave the name "Oratorio." He thereby wished to make clear that, even if a great part of the time was devoted to play and entertainment, religion and its practice and moral education were the ends in view. After the first few months Don Bosco secured for these meetings the coöperation of older well-trained and educated boys whom he had met at the Christian Brothers. They saw after discipline, sang with the boys, read stories to one group, while another was being taught, or they reviewed with them the things learned.

In 1843, more than 80 boys were members of the Oratory. Don Bosco was greatly concerned about a suitable place for their meetings and particularly for their recreations. Don Guala, the Director of the House of Studies, who fully realised the importance of Don Bosco's activities gave permission for the use of an adjoining yard for the recreation and of the Sacristy for the instructions.

At the same time he appointed additional ecclesiastics for the instructions so that Don Bosco was able to divide the boys into three classes. On week-day evenings Don Bosco made the less gifted boys come to him and with them he went over the questions and answers of the Catechism again and again till they finally knew them by heart and understood their meaning. He writes of the success which crowned his work in these early days as follows: "Within a short time I saw myself surrounded by boys, all of them so docile, willing, and eager to work that I could safely have guaranteed their good behavior not only on Sundays and Holydays but also weekdays. One look would suffice to send a boy who had run away from home back to his parents; another who formerly had been lazy, vagrant, was now industrious and devoted to his master; one who had been discharged from a prison became a model for his companions, and still others who formerly were absolutely ignorant in matters of faith were now eager to learn the truths of religion." [1]

Don Bosco looked after the welfare of the boys, so far as his time allowed, also on weekdays. He visited them at their workshops and sought the acquaintance of their masters. If a boy had no work or if he was placed with a mean master, no trouble was too great for him until he found suitable work for the lad. In 1844 Don Bosco completed his studies at the House of Studies of St. Francis of Assisi. Don Calosso who had a very high opinion of his work with the Oratory and who probably recognised his special vocation to become the Apostle of the young, did not want to see him enter upon parochial work. He therefore procured for him the position of Director in the Ospedaletto di Santa Filomena for sick children. In this capacity he had the additional duty of assisting Don Borrel, the spiritual director of the Rifugio, an educational institute for girls. With Don Bosco's new appointment the further continuance of the Oratory seemed endangered. Where could he have the boys meet? He communicated his anxiety to Don Borrel, who fully recognizing the importance of the work begun by Don Bosco, agreed to let him have the boys meet in his room for instruction and entertainment. This plan was carried out. After the Oratory had been holding its meetings at the Church of St. Francis of Assisi for almost three years, it held its

[1] Lemoyne, Vita I, p. 254.

ST. ALBERT'S COLLEGE LIBRARY

first meeting at the Rifugio on the third Sunday in October. However, it was evident from the very start that Don Bosco's room was too small. Another place had to be provided or the meetings would have to be discontinued. Upon the recommendation of Archbishop Fransoni, who was greatly interested in this work, the Marchesa Barolo, who had founded and supported the Ospedaletto and the Rifugio, placed two rooms in the former institution at Don Bosco's disposal. The entertainments and games were then conducted on the street between the Marchesa's two institutions because there was no other place available. Thus the problem was solved for the time being.

On the feast of the Immaculate Conception, 1844, the two rooms were blessed as a chapel in honor of St. Francis de Sales. This Saint was chosen as patron of the Oratory on account of his zeal for souls and his great meekness. From that day forward the Oratory was known as that of St. Francis de Sales. Don Bosco had frequently noticed that many of the boys could neither read nor write. Since they worked during the day, they could not go to day schools. Toward the end of 1844, he, therefore, decided that he would teach them in the evenings after the working hours. His own room was turned into a classroom; and with the help of Don Borrel he taught them reading, writing and arithmetic. This was the humble beginning of the Salesian evening schools which in the course of years have become so famous as to be imitated by the civil authorities and introduced throughout Italy.[2]

Don Bosco was happy in the thought that the Oratory had a home and that it produced good results. But not very long was he to rejoice. It was quite natural that a crowd of healthy and strong boys whose number meanwhile had increased to 300, were noisy at their play, especially since Don Bosco granted them full liberty in this matter. This boisterousness was by no means an indication of ill behavior; on the contrary, Don Bosco kept his children under a truly wonderful discipline; a sign of his hand sufficed to quiet all the boys in the midst of their play and to make them immediately gather around him. And yet it was just this noise which brought Don Bosco from one difficulty into the other. On its account the Marchesa Barolo excluded the boys from the Rifugio. For the

[2] Cfr. Bonetti, Cinque Lustri, p. 101 and Lemoyne, Vita I, p. 369.

same reason the Oratory had to change its meeting place several times from July, 1845, to Easter, 1846. From the Rifugio it changed to the Church of St. Peter, from there to St. Martin, and when it had to move from there in December, 1845, it held its meetings in the open. The boys gathered in the morning at Don Bosco's with sufficient provisions for the day. After Holy Mass and short instruction he marched them out and took a long walk with them, entertaining them in the open with songs and games and stories, finally gathering them for a class in religion. However inconvenient this travelling from place to place, it had the one advantage that it made Don Bosco's work better known and in consequence the number of boys that came to him was steadily on the increase.

Soon other obstacles blocked his path. The pastors of Turin complained that Don Bosco was alienating the boys from their parishes. They were, however, soon placated when Don Bosco proved to them that most of his boys had moved in from the country, were without a permanent home and, therefore, did not properly belong to any parish in Turin.

More important was the difficulty raised by the Marchese di Cavour, the prefect of Turin. Cavour declared the meetings dangerous and a disturbance to order and public peace, and he ordered Don Bosco to dissolve the Oratory. Thanks to Don Bosco's great prudence and his firm and manly attitude the execution of the order was postponed. When, later on, the order was to be carried out, the king himself intervened in favor of Don Bosco. Cavour for some time on every Sunday sent several policemen to the Oratory, but these officers received the best impressions and enjoyed attending the entertainments and instructions. Finally Cavour was convinced of the harmless nature of the meetings and even became a patron and a benefactor of the Oratory.

When in spite of all these difficulties and the almost hopeless condition of things Don Bosco would not give up his plans—the erection of churches and orphanages and workshops — it was thought that he suffered from a derangement of the mind. Some of his friends tried by a well meant ruse to bring him into an asylum. But through his sense of humor Don Bosco knew how to turn the tables upon his friends and to save himself from the danger.[3]

[3] Lemoyne, Vita I, p. 325-26.

A new blow fell upon him when he received notice to vacate the meadow which he had rented in the spring of 1846. The owner complained that the boys, numbering now four hundred, were trampling the grass in their play. Don Bosco tried in vain to find another place. The evening of the last Sunday on which he and his boys had the use of the meadow had arrived, and he did not know where he should ask them to meet on the following Sunday, which was Easter. Then suddenly he received help. A barn or shed was offered to him for sale in Valdocco. Gladly he set out to examine it. The appearance of the building was indeed not very encouraging: a shed hardly three feet high on one side and on the other so low that Don Bosco had to stoop in order not to bump his head, the bare earth for a floor. When the owner declared himself willing to dig out the floor deeper to make more room and then to put in a wooden floor Don Bosco without further hesitation closed the contract and bought also an adjoining strip of land for a playground, the whole at the cost of three hundred and twenty lire. The archbishop fortunately gave his immediate consent to the transformation of the barn into a chapel. Thus the Oratory had a definite domicile. The crisis had been passed.

Being now upon his own property and under his own roof Don Bosco could direct his work into its regular channels. Early in the morning on Sundays and Holydays the boys came to the Oratory which soon after was enlarged through the transformation of a wagon shed into a schoolroom and a sacristy. In the morning immediately after the boys arrived Don Bosco began with hearing their confession. They were so eager to receive the sacraments that it was usually 9 o'clock before he had finished with them. After mass he always gave a short sermon, usually an explanation of the gospel. To this he added at least during the first twenty years of his labors, the narration of a bible story or some episode in Church-history. After this there was a period of recreation, then followed an instruction and singing until noon. When the boys had partaken of their scanty provisions, Don Bosco distributed the athletic equipment and the playthings. Now all could bustle about the playground to their heart's desire. At 2.30 o'clock catechism class began in different divisions, then followed the Rosary and the singing of Vespers, and to this was added a story from the Life of the Saints with a practical application. The singing of the

Litany and Benediction of the Blessed Sacrament ended the religious part of the meeting. The time remaining was free; each one could do what he liked. Some played; others, inclined to singing and music, held their rehearsals; again others, who had not yet made their first Communion, received preparatory instructions, some illiterates practised reading and writing so as to catch up with their companions.

Thus the day was full and busy with religious exercises, instructions and play; but Don Bosco knew how to arrange every thing so attractively that there was no sign of weariness. When the hour had come for the return home the boys found it hard to tear themselves away from the Oratory. In order to cut short the leave-taking and make the boys go home Don Bosco most of the time had to walk a distance with them.

The number of the boys grew rapidly. Soon after his removal to Valdocco nearly seven hundred boys took part in the exercises of the oratory. As the number of the boys increased the work for Don Bosco grew apace. Frequently after these meetings he was completely exhausted. Overburdened also with work during the week his bodily strength could not bear these excessive labors. In July, 1846, a serious illness brought him near to death's door. On this occasion the love of the boys was shown in a most touching manner. Voluntarily they made great sacrifices, and they vowed many things in their youthful zeal in order to obtain from God a cure for their father. Their prayers were answered. In August Don Bosco was so far restored that he could go to Becchi to recuperate.

At this time Don Bosco lost his position and also the living quarters which he had occupied in the house of the Marchesa di Barolo. She had given him the choice either to give up the position in her institutions or to withdraw himself from the boys. Don Bosco did not find it hard to choose; without any hesitancy he decided to accept the former alternative, and to take up his abode at Valdocco where he could devote himself entirely to the Oratory. He had some time before rented three rooms in a house adjoining the Oratory. In this house he intended to live after his return from Becchi. There was, however, a great difficulty. Valdocco was a very notorious suburb where there was much vice and where there were few signs of practical Christianity. He, therefore,

could not think of taking in a strange housekeeper. At this point, it was his mother who solved the difficulty generously acceding to his request to accompany him to Valdocco.

In November, 1846, Don Bosco with his mother moved to Valdocco, poor and without any definite income, trusting only in Divine Providence and in his vocation to work for destitute youth. In order to be able to buy the most necessary furniture for the dwelling he sold the little piece of vineyard which had been his inheritance. On December 1, 1846, he succeeded in renting the whole property where he lived, i. e. besides the barn, the remaining rooms of the house, a hay loft and an adjoining piece of ground. The rooms in the house he occupied as fast as the tenants moved out. He then began to work without rest on the improvement of his plant. In order to promote order and to bring about unity of spirit, of discipline and administration, he composed a little book of rules which he divided into three parts. In the first, he treated of the aim and purpose of the Oratory, of the different offices and of rules concerning them; in the second part, he gave rules concerning the religious exercises and in the third part, he treated of the Sunday and evening schools and added a few general and useful counsels. The boys of the well-to-do families who assisted him as catechists and in several other capacities were brought together on every Thursday for a short conference, at which he explained the separate points of the rule book, listened to their observation and difficulties, and gave instructions and encouragement for each particular office.

The Sunday and evening schools had since the removal from the Rifugio been made almost impossible because of the frequent changes of headquarters and the nomadic life of the Oratory. Only during a short time had it been possible for Don Bosco to revive them in some measure. From now on he paid special attention to these schools. Above all it became necessary for him to look around for helpers in the school, for the priests who assisted him on Sundays could not devote their time to this work regularly on weekdays. Since Don Bosco was unable to obtain trained teachers, he decided to train them himself. Among the boys of the Oratory were a few especially gifted ones who showed a desire for higher education and who cherished the wish to win for themselves a better position in life. To these boys Don Bosco made the offer

that he would teach them Italian, Latin, French and arithmetic, if they on their part would teach their companions in the Sunday and evening schools. Don Bosco set to work immediately and soon he had eight or ten teachers who were sufficiently well trained for his school. This was the beginning of the division for advanced students which in later times produced many priests, teachers, and helpers for the Salesian institutions, and, moreover, spread the spirit of Don Bosco into wide circles of society through the students who took up worldly professions.

He also increased the number of the courses. Besides reading, writing and arithmetic, there were classes in biblical and national history, geography and drawing. A special class was arranged for calculating according to the metric system which was about to be officially introduced into Italy. He saw to it that special care was given to the classes in music and singing.[4] It was the first time that music was ever taught publicly in this manner and that singing lessons were given in different classes simultaneously. This method produced a sort of sensation;[5] not only did the curious come to inspect the classes, but trained music teachers were induced to attend for several weeks, sometimes every night, in order to take part in the lessons. The municipal authorities were likewise interested; they voted Don Bosco a premium of 1000 lire in recognition of his zeal in fostering the study of music. This school of music produced in time able musicians and organists, and many schools were later modeled after it.[6]

As Don Bosco had no suitable text books for his schools, in the course of time he himself published a series of them; as, for example, a Bible History, a Church History and an Introduction to the Decimal System.

After several months of regular schooling Don Bosco arranged for an examination in Catechism, Bible History and Biblical Geography at which higher ecclesiastics and professors of Turin were present. These examinations turned out very well. The Director of the Society "La Mendicità Istruita," who evinced great admiration for the evening schools, assigned 1000 lire to Don Bosco and in the following year he introduced the same method into his

[4] Don Bosco, Memorie, quoted by Lemoyne, Vita I, p. 369.
[5] Lemoyne, Vita I, p. 369.
[6] Lemoyne, Vita I, p. 370.

school. The municipal council of Turin sent a committee of civilians to Don Bosco's schools to conduct personally an examination and thus to find out whether the reports of their phenomenal showing were not exaggerated. The committee was so well satisfied with the outcome of the investigation that it procured for Don Bosco an annual municipal allowance of three hundred lire, which was paid regularly till 1878. Not long after this, the municipal authorities arranged evening schools which were modeled after those of Don Bosco, and which were soon introduced in other cities of Piedmont and of Italy to the greatest benefit of the poor population. Thus it may be claimed that Don Bosco was the real founder of the evening schools of Italy.

In order to elevate the religious life of the boys of the Oratory, he founded on April 12, 1847 the Aloysius Fraternity, and he wrote for it a few rules which prescribe bimonthly Communion, avoiding of bad companionship, mutual exhortation to piety, a strict sense of duty, obedience towards parents and superiors, charity towards the neighbor and especially toward sick companions. On the Feast of St. Aloysius he arranged for a grand festival; he combined the religious celebration, at which the Archbishop presided, with a secular celebration at which declamations, music, singing and a theatrical play followed one upon the other.

A prayer book which he wrote especially for the young and which he adapted to their needs was not only used by the boys of the Oratory, but introduced into many educational institutions, workshops and families and went through three editions of altogether 20,000 copies during the first year of its publication.

By this time the Oratorio had in all essential features assumed a definite form. The stage of experimenting was past. All further development appears from now on merely as an extension or, at most, as an occasional modification on account of particular conditions.

CHAPTER 5

VALDOCCO—BOARDING SCHOOL

After Don Bosco had secured a permanent place for the Oratory, he sought to advance a step further in his work. Many of the boys were living in houses which were under suspicion and in some cases even known to be bad. Moreover, when the boys suddenly lost their employment, they were often without any shelter at all. Don Bosco found himself compelled by this crying need to offer his boys a home. For cases of pressing need of shelter he had even at an earlier time provided the small hay loft with straw, a few sacks and some blankets. Once, when he had out of pity given permission to some strange lads to sleep there for the night, they had stolen all the sacks and blankets, and he saw that he would have to make different arrangements. As he was without any means and as he hesitated on this account to carry out his ideas, Providence led him on to take up the task later. Very late one rainy evening in May, 1847, there came to the door a strange boy, drenched to the skin, who asked for food and shelter. He had lost his parents and was on his way to Turin to earn his living there. Don Bosco's mother revived his strength with a plate of hot soup, his clothes were dried, a straw-mattress was placed for him in the kitchen. This was the beginning of Don Bosco's boarding house. A few days later Don Bosco himself brought home an orphan boy whose mother, a widow, had just been buried. Soon others came, and finally Don Bosco harbored seven boys in his limited quarters. He would gladly have bought the house in which he lived, but the proprietor demanded too high a price. Thus Don Bosco had to be satisfied with renting the rooms one after the other as they were vacated. In the year 1848 he had 15, in the year 1849 he had 30 boarding-pupils.

When, in February 1851, the house was offered to him at a lower figure, 30,000 lire, which, however, was to be paid in cash, he seized the opportunity. On February 19, 1851, he was able to close the contract of purchase. It is of interest to know that the aid of a man, eminent in the history of pedagogy, Antonio Rosmini-Serbati, enabled him to buy the house which was to become the

nucleus of the great Salesian Institute of Valdocco and of many others throughout the world. Rosmini gave Don Bosco a loan of 20,000 lire. The remaining 10,000 lire came quite unexpectedly through Don Cafasso as a gift to be used for any good purpose.

The temporary chapel in the barn, which had been made possible by excavation, had long since become too small for the large host assembling in the Oratory. Don Bosco therefore decided to build a new one. He succeeded through collections and lotteries in raising the necessary money for the building operations, so that on June 20, 1852, the chapel was ready for dedication. Don Bosco made this ceremony as solemn as possible. He himself composed an ode, set it to music and had the boys of the Oratory sing it. The erection of the chapel of St. Francis de Sales marked the beginning of a series of buildings which Don Bosco put up in quick succession, not without many a sacrifice, in order to adapt his institution to the growing demands.

After the completion of the chapel, Don Bosco began first the erection of a new house for the boarding pupils. The plan for the building was extremely simple. The numerous rooms which were provided for were very low; the stairways and halls were so narrow and dark that even his clerics and his older pupils called his attention to this fact. Nevertheless he insisted upon carrying out the original plan, because he wished thereby to give expression to their poverty and to protect the boys against a possible future eviction.

In the beginning of the winter of 1852, the new building had been finished up to the roof. Continued rains twice caused a partial collapse and delayed the completion of the building. In the spring of 1853, the building operations were resumed and in October of the same year the new structure was completed and immediately occupied. It contained the schoolrooms, dining hall, and sleeping quarters. The number of the boarders rose immediately to 75.

In the same year, 1853, he succeeded in renting a house adjoining the chapel together with a dance hall which was attached to it, and which had often caused disturbance and scandal. He could only rent it at this time; after the death of the owner on February 22, 1884, he finally was able to buy it.

At the end of 1855 every corner of the Home was occupied.

In March 1856 Don Bosco began erecting an addition. The pupils helped so earnestly during their recreation periods that in spite of delays the additon was finished in October, and, in November, was almost completely filled with 150 boarding pupils.

In 1860, the number of the pupils had again increased and Don Bosco bought a house adjoining the Oratory to the east. Through this purchase he provided rooms for 500 pupils. In 1861, he had the house enlarged by several stories and by an addition which doubled its size. Thus he obtained also the space for a large study hall. In 1862 the Institute received a further addition through the erection of a new wing.

On account of the surprisingly rapid increase in the number of the pupils, the chapel of St. Francis de Sales had soon become once more too small to hold the host of boarders and day scholars. Therefore, Don Bosco planned the erection of a large church in honor of the Blessed Virgin Mary, Help of Christians. This church he intended not only to serve the purposes of the Oratory, but also to supply the lack of a church in that part of the city. On February 11, 1863, Don Bosco bought as a site for this church the ground opposite the Institute. In the very same year, a beginning was made with the foundation. At the same time Don Bosco erected a further addition to his school to satisfy the magistrate's requirements for larger and better ventilated schoolrooms, which addition was finished in 1864.

On April 27, 1865, Prince Amadeus laid the corner stone of the church dedicated to Mary, Help of Christians. The same year saw the completion of the outside walls, the next year that of the roof, and on June 8, 1866, the church was dedicated.

The erection of this church brought to a conclusion the external growth of Don Bosco's educational Institute at Valdocco. From the humble beginning of the boarding school in the cramped living-quarters of Don Bosco in 1847, the number of the pupils had continually and rapidly increased.

All these boys received in the Oratorio their board, lodging and common education and, with the progressive advance of the Institute, also a complete vocational training which adapted itself to their physical and mental capacities, and which was given partly in the schools and partly in the workshops of the Oratory.

The division for advanced studies had its beginning in 1848-49,

when Don Bosco began to teach a few talented boys, whom he had chosen as helpers for his Sunday and evening schools, the different subjects required in a college course in order to compensate them for their services. In 1850 the number of special students was 12; this number increased rapidly because benefactors of the Oratory and also the Government sent to Don Bosco boys of impoverished families who had been forced to discontinue their studies, or were not suited for a trade. Besides these, Don Bosco found among the boys of the Sunday Oratory many of such excellent talents that he would not let the opportunity slip by of helping them to a higher education. At first he taught personally in this division for advanced studies, and did so evidently with great success, for after an examining committee of three Senators in 1850 had given a report of their findings, the government granted recognition to the Oratory, praised the good work done by Don Bosco, gave it support, sent to it boys who had no homes and several times gave expression to the wish that a day school might be opened in the Oratory. Because he lacked a staff of teachers Don Bosco could not immediately meet this request. He even had to discontinue his classes for a while, because in 1852 his many different labors and duties made further teaching impossible for him, and forced him to send his pupils to the schools of two professors who were friends of his.

In the year 1856, Don Bosco arranged for standard college courses which were planned to cover the first three years. He also opened two day schools, because there was not a single school around Valdocco.

Several students who had finished their Latin courses in 1856 continued their studies to prepare for the priesthood. By the year 1859, Don Bosco was able to arrange with the help of these pupils to establish all the classes of a complete college course.

This work was, however, not destined to grow without meeting opposition. Suspicion was cast upon Don Bosco; he was accused of political intrigues and his work among the young was reported to the government as being dangerous, whereupon on May 26, 1860, the authorities ordered his house searched, confining the search, however, chiefly to his person. But in a second search on June 10, 1860, the whole house, school, account-books and so on, were investigated and the students were questioned in a very improper

manner. Don Bosco protested energetically against the infringement upon his private and domestic rights, and he finally succeeded in persuading the Secretary of the Interior, Farini, that no danger threatened either from his person or his work.

The enemies of Don Bosco, however, did not remain idle. They now advocated the suppression of his schools under the plea that neither Don Bosco, nor any of his teaching staff, had taken the necessary state examinations. Don Bosco tried to provide against this danger by having four of his teachers attend the Royal University as "auditors." When he was informed that this and also the courses of the theological seminary did not fulfill the requirements, he volunteered to have a sufficient number of his teachers submit to the state examinations. Finally on December 21, 1862, after a renewed investigation and after Don Bosco had once more requested to admit some of his helpers to examinations, the director of schools for the province approved the teachers employed at the Oratory for the term of the current year. In the following year, Don Bosco sought to register his teachers at the University as regular students, so as to avoid further difficulties, but admission was refused them because they had no testimonials of a college recognized by the government. After a great deal of trouble Don Bosco finally obtained their admission to an examination for matriculation in the University. In May, 1863, the schools were again subjected to an investigation lasting two days. Although the investigation resulted very favorably to Don Bosco, and although the commission expressed in his presence their highest appreciation of the work done in the school and their admiration of the discipline reigning there, they nevertheless handed to the Minister an unfavorable report.

On July 6, the four "auditors" passed their entrance examinations at the University. Since, however, this did not legally qualify them to teach, he had five of his teachers prepare themselves to take the examinations for the teacher's certificate. All of his candidates were successful.

Beginning with 1864, Don Bosco regularly sent his alumni to take the state examinations. His example in this matter was followed upon his suggestion by bishops and religious orders. In 1866, however, Don Bosco saw himself forced to request the gov-

ernment for permission to employ in his college teachers who had not taken the state examinations, because those who had taken them were by this time needed in the new foundations outside of Turin. His petition was based upon two laws which decreed that parents or their substitutes had the right to give their children a higher education without any supervision on the part of the state, and that those who gratuitously taught poor children the elementary or technical grades were to be dispensed from the obligation of obtaining a teacher's certificate. Don Bosco's petition was granted for the current school-year.

When in March, 1878, an eye-disease had broken out in Turin and had found its way also into the Oratory, where, however, it quickly disappeared, the prefect of the city ordered a new investigation. In October the closing of the day-school was ordered, and on June 23, 1879, it was decreed that the college be closed. Don Bosco immediately sent two of his professors to Rome to see the ministers of the cabinet, he himself wrote to the king, who thereupon suspended the execution of the decree. The matter remained in suspense until 1881, when the final decision was given that the teachers employed in the Oratory must be such as have passed the state examinations.

While the schools of the Oratory had to pass through this severe struggle for their existence, the workshops seem to have encountered no special difficulties, for all the biographers of Don Bosco record merely the beginning of the workshops, usually in footnotes, and their increase and expansion.

Until the year 1853, the boys went into different shops in the city to learn their various trades. The results, however, were so unsatisfactory that Don Bosco decided to erect workshops within the Oratory itself. This undertaking grew from very small and primitive beginnings. Don Bosco bought some small tables and the tools necessary for the repairing of shoes, placed them at the end of a narrow hall-way, and thus formed the first workshop. Soon after he erected a tailor-shop, acting himself as the first instructor in both these shops. In 1854, he opened a small bookstore and a shop for bookbinding. In 1856 there followed a shop for cabinet-making, in 1862, an establishment for typesetting and printing as also a smithy, and a short time later a shop for hat-

making. The number of the apprentices in the shops was nearly equal to that of the students. While the preparation of the boys according to their studies and trades was of many different kinds, there was no difference in the treatment they received. They were like one large family in which all members enjoyed the same rights and privileges.

CHAPTER 6

ASSOCIATES AND CO-LABORERS

While Don Bosco saw his work grow and prosper, he recognized the equally growing need of obtaining permanent co-workers, who could assist him in educating the boys and supervising the different sections of his institution, and who, after his death, would carry on the work in his spirit. In the stormy times of 1848 and during the following years, the need of these permanent co-workers made itself especially felt. A number of his ecclesiastical assistants allowed themselves to be influenced by the spirit of the age. They wished to participate with the boys in political demonstrations. When Don Bosco showed himself opposed to this, they left him drawing away, at least for a time, many of the boys. Thus the whole burden of the work often rested upon Don Bosco alone. While even at an earlier time he may have deliberated about founding a religious community, the experiences of those years clearly convinced him of the need of such a foundation. In 1847 he went to the Istituto della Carità at Stresa, founded by Rosmini, to acquaint himself with the spirit of this institution. He repeated his visit in 1850 to gain a more accurate knowledge of the rules and disciplinary precepts of the community. During this last visit, he had several extended conversations with Rosmini, whom he had not met at Stresa in 1847.

Now he extended to several priests who attended the lectures of Don Cafasso an invitation to assist him and gathered his co-workers among the clergy for a conference once a week. From time to time, he gave suitable conferences also to the clerics and the most zealous students who served him as helpers. On January 26, 1854, he proposed to four of them that they should try their charity by a practical experiment, first binding themselves by a promise, and, later, if possible, by a vow to the service of their neighbor. This they did, adopting the name of Salesians.

The attitude of the government and the political currents of the time were opposed to all religious communities to such an extent that the obstacles seemed insurmountable. At this juncture, in the year 1857, a way was shown to him by a party from whom this

should have been least expected. Ratazzi, the cabinet minister who only a few years before had proposed a law against the religious orders, called Don Bosco's attention to the fact that the time had come to provide for the perpetuation of his work by the establishment of a community. He pointed out to him how a community could be established without bringing it into conflict with the government: the community was to concern itself with modern problems, thus meeting the needs of the time, while acting in accordance with the laws. Each member was to possess and retain all the rights of a free citizen and at the same time assume the corresponding duties, *i. e.* he was to recognize himself subject to all the claims which the state makes upon its citizens, *v. g.* he was personally to pay his taxes. The community was to avoid the external forms of the old orders and was to arrange its constitutions so as to avoid being classed as mortmain. In a word, the future community was to be an association of free citizens having for its purpose the carrying on of works of charity.

Don Bosco now hesitated no longer. While earlier he may have thought of attaching his work to Rosmini's Istituto della Carità, he now was induced by the conversation with Ratazzi to found a new community of his own. He gathered around him some self-sacrificing souls, upon whom he could rely. Each one promised to obey Don Bosco for the best interests of the Oratory and the Home and to accept the duties which he should assign to them. Several of these first members of Don Bosco's community retained their former domiciles, but came to the Oratory on Holydays and for the evening school, while during the week, they visited the boys or sought employment for them. The other members stayed in the Home and under Don Bosco's direction lived a community life. However, formulating a rule according to the directions of Ratazzi was not an easy task, as the members of the community were not only to remain free citizens, but above all they were to become true religious. Nevertheless, Don Bosco completed the first sketch of the constitutions during the same year. According to these constitutions the "Pious Congregation of St. Francis de Sales," consists of priests, scholastics and lay-brothers living under a Superior-General. The lay-brothers are to be chiefly mechanics, who as masters can supervise the workshops. The members retain all their civil rights and obligations. They also retain the title to

their personal property, but they renounce the administration and usufruct thereof in favor of their Superior. Obeying a letter of recommendation from Archbishop Fransoni, Don Bosco, in an audience of March 9, 1858, presented the sketch of the Constitution in manuscript form to the Holy Father. The Pope wished to transmit the manuscript, after having scrutinized it more closely, at once to a Commission to have it examined and reported on, but Don Bosco begged for the permission to give his Constitutions a practical trial for a time. On December 8, 1859, Don Bosco announced to his co-workers that the Pia Società was now officially to take its beginning. Only those who wished to enter it were to be present at the next conference on December 18. All except two appeared. Elections took place and Don Bosco was chosen the first Superior-General. On May 14, 1862, the first twenty-two co-workers took the three religious vows. In August, 1863, Don Bosco sent his rules to Rome for approval, and on July 23, 1864, he received the Decretum laudis and was appointed Superior-General for life. In 1869, he received the first, and in April, 1873, the second and final approbation.

The rapid growth and the early prosperity of the Society show sufficiently how well formulated the constitutions were. At the time of the final approbation the Society counted about 320 members. At the time of Don Bosco's death, in the year 1888, there were 300 priests, 283 scholastics, 184 lay-brothers and 189 novices. How fully the Holy Father approved of the constitutions is shown by the fact, that he commissioned Don Bosco to reform according to the spirit of the Salesian Society the rules of a Roman Institution which he wished to affiliate to that of Don Bosco's, while keeping it within the bounds of its original purpose.

Don Bosco's zeal for souls was not to confine itself merely to his boys, he was to exercise his influence also through a Society of Sisters for the rescue and the education of poor girls.

In 1860, a priest of Monrese, Domenico Pestarino, joined the Society of the Salesians. Don Bosco consented that he should retain his home in his own city, because he had founded there, in 1855, an "Association of Daughters of the Immaculate Conception," the members of which although remaining in their homes were to strive for perfection through observance of the evangelical counsels. This association received episcopal sanction in 1857 and spread

through many provinces of Italy. In Mourese a few members of this association had left their homes and retired into a house belonging to Don Pestarino and there, under the direction of their founder, lived a community life without being bound thereto by their rules. When Don Bosco, in May, 1870, definitely decided to extend his work also to poor and destitute girls, and had to select helpers for this task, his choice fell upon these pious women in Mourese, because they had already been trained in the Salesian spirit by their Director and had thus been prepared for the work. He submitted his plan to the Holy Father, received his full approval and the commission to draw up the rules for the Sisters after the model of the Salesian constitutions, and to affiliate their community to the Society of the Salesians, in the same way as the Sisters of Charity of St. Vincent de Paul were affiliated to the Congregation of the Lazarists. After a preparatory retreat, eleven sisters received the veil on August 5, 1872, and took their vows for three years. Maria Mazzarello was appointed the first Mother Superior of the "Daughters of Mary, Help of Christians," which was the name assumed by the new community.

The purpose of the community was the education of poor and destitute girls, instruction in the elementary grades and in domestic and agricultural work. This new foundation also met with great success. At the time of the death of the first Superior, Sister Maria Mazzarello, in 1881, the community consisted of several hundred members laboring in many different places in Italy, France and America. In 1913, the community had more than three hundred houses: orphanages, educational institutions, elementary schools, workshops, homes for working girls, and mission-houses in pagan countries.

Don Bosco was assisted also by a third class of co-workers, who had stood by his side since the early days of his work. Soon after the opening of the Oratory, a few priests and laymen volunteered their help for the teaching of the catechism and of the elementary grades. Others assisted in seeking employment for the boys, visiting them during the week or collecting money for Don Bosco's purposes. A number of pious ladies also assisted by taking care of the boys' clothes.

Don Bosco esteemed these "Cooperatori," as he called them, very highly and sought to procure for them all possible privileges. In

1850 he united them into a pious association, the "Pia Unione provissoria" under the patronage of St. Francis de Sales. What Don Bosco's ideas were regarding the relation of these cooperators to the Salesian Society is seen in the fact that he added to the first sketch of the Salesian Constitutions a paragraph "concerning the externals," according to which these cooperators were to be added to the Salesian Society as a kind of third order.

The rules which he wrote for the cooperatori were approved in 1876, after they had been repeatedly revised. All the privileges that had been granted to the third order of St. Francis of Assisi were granted also to the cooperatori, although their union is strictly speaking not a third order. It is a fraternity which has for its object the vigorous promotion of all Salesian works, the Christian education of youth and the furtherance of the Catholic press.

The number of these cooperators grew rapidly and spread through all countries where Salesian Institutes have been erected, and they are numbered by the hundreds of thousands. In 1877, Don Bosco started the publication of a Monthly, "the Bolletino Salesiano," for the Cooperatori in order to keep them informed about the progress of the Salesian works and to offer them continually new inspiration and instruction. He, furthermore, carried on an active correspondence with many cooperators, often communicating to them in circular letters his troubles and his successes, and always eliciting their renewed interest in his work. Wherever he happened to be during his travels, he gave conferences to the cooperators with the object of advancing them in the spiritual life and of showing them his gratitude. After his death there was found among his papers a testament for the cooperators in which he urges upon them, in a touching way, the care of the young and wherein he vividly describes the importance and meritorious character of their work of charity. What enabled Don Bosco to achieve his wonderful results was to a great extent the loyal and untiring assistance of these cooperatori, whom he had been able to inspire with zeal for his enterprises.

CHAPTER 7

EXPANSION OF FOUNDATIONS

After Don Bosco had succeeded, at Easter 1846, in securing for the Oratory a definite place with ample room, as he thought, for new additions and improvements, the number of the boys increased so rapidly that further provision for them had to be made. Since one-third of the number of the boys came to Valdocco from distant parts of the city, he decided to found a new Oratory in the southern part of Turin, near the Porta Nuova. With the approval of the Archbishop he rented a small house with an annex for 450 lire, prepared a chapel and on December 8, 1847, opened the Oratory which was dedicated to St. Aloysius. This Oratory was for some time without a definite Director; priests of the city who were interested in the work volunteered their services until the Oratory of St. Francis de Sales was able to provide the needed priests. In 1848, the number of boys at the Oratory of St. Aloysius was five hundred. In 1857, Don Bosco added to it the evening schools and opened an elementary school in a little house which had been erected for the purpose. The teachers were engaged and paid by himself as he had not then at his disposal his own trained teachers with state certificates. When a street had been laid through the property belonging to the Oratory of St. Aloysius, Don Bosco made plans, as early as 1869, to build upon the lot opposite the Oratory a large church with an adjoining Institute. Numerous difficulties, however, made it impossible to begin the work until 1878. On August 14, 1878, the cornerstone was laid and on October 28, 1882, the church was consecrated and placed under the patronage of St. John, the Evangelist. The adjoining Institute contained rooms for 160 boarding students besides schoolrooms and study halls.

In 1849, Don Bosco took over an Oratory, or rather a recreation hall, which had been established by a certain Don Cocchi, for the purpose of furnishing facilities for social entertainments and especially athletics. On October 3, 1849, he opened this new Oratory which he dedicated to the Holy Guardian Angels, and which soon was attended by from 300 to 400 boys. In 1866, Don Bosco discontinued it, because a new parish had been erected in that vicinity,

ST. ALBERT'S COLLEGE LIBRARY

and the education and religious instruction of the boys was thereby sufficiently provided for.

After the Society had lived a few years according to its constitution, it began to spread outside of Turin. In 1860, Don Bosco undertook the reform of the "Little Seminary" in Giavenna. When this reform proved so successful that the number of pupils rose during the first school year from a very few to 150, and in the following year to 240, he made plans to erect his own "Little Seminary," at Mirabello, Montferrato, in order to secure as many priestly vocations as possible. Building operations were begun in 1861. In 1863, the Institution was opened as the Piccolo Seminario di San Carlo. A second branch establishment followed in October, 1864, when upon an urgent request Don Bosco took over the Collegio Convitto in Lanzo, near Turin, which had been closed for several years. In 1869, he took over the administration of a parish church in Cherasco and began there the erection of a College. In 1870, he transferred the Piccolo Seminario of San Carlo from Mirabello to Borgo San Martino and opened the Collegio Convitto Municipale in Alassio. In the same year, he founded in Marassi, near Genoa, the Hospice of St. Vincent de Paul, which in 1872 he transferred to San Pier d'Arena, where a former Theatine Monastery with a splendid church had been placed at his disposal. In 1871, he transferred the College of Cherasco to Verazze.

In 1872, Don Bosco took over the Collegio Convitto of Valsalice and in so doing overstepped the boundary-line which he had formerly drawn for himself, for this Convitto had been founded by an association of priests for boys of the nobility. He had delayed a long time before accepting the Institute, because he wanted to see all the Salesian forces at work for the children of the common people and the poor. Only the express and urgent wish of Archbishop Gastaldi moved him finally to make the single exception to his Salesian rule.

Requests for Salesian establishments became more and more frequent. In 1874, more than 50 were received from different places in Italy, from Asia, Africa and America; no wonder, then that Don Bosco tried to think of ways and means to increase the number of his priests. He had observed that among his pupils those of a more advanced age were much more persevering once they had decided to study for the priesthood than those who

began their studies when still very young. This led him to the decision to erect a house of studies for those who wished to begin studies in preparation for the priesthood at an advanced age. He, therefore, founded a society which he called "Opera di Maria Ausiliatrice per le vocazioni degli adulti allo Stato Ecclesiastico," whose members were to help supply the necessary means for the house of studies. This society was approved by the Holy Father in 1875 and favored with many privileges. In spite of numerous obstacles and after great sacrifices, Don Bosco was able to begin this work at the opening of the school year 1875-76, in the Ospicio di San Vincenzo de Paoli in San Pier d'Arena. The very first year it was successful: more than one hundred young men were received, and about forty asked the following year for the clerical cassock and expressed a desire to go on for the higher studies.

In 1875, Don Bosco thought the time had come to extend his work beyond the boundaries of Italy. When in that year a delegation of the St. Vincent de Paul Society of Nizza came personally to Don Bosco at Turin in order to ask for an establishment of his Society for the poor children of Nizza, he consented, and, in November, 1875, went himself to that city, to be present at the opening of the first Salesian establishment abroad. He named the house "Patronage de St. Pierre." Here also the beginnings were extremely modest, but after only a few years the Institution sheltered 300 orphans.

The fame of his personality and his work spread so rapidly and so universally that in the year 1877, while visiting Marseilles, he was petitioned for Salesian establishments by 30 different French cities.

In 1878 he founded in Marseilles the Leo-House especially for artisans. This house had to be enlarged two years later. Further enlargements were made from time to time, improvements of various kinds were made and modern machinery introduced. It has proved a highly successful venture.

In the same year, 1878, he founded an Agricultural School near Toulon, and at St. Cyr a Sunday-Oratory, school and an Orphanage. Furthermore, he established in Marseilles a House for Sisters, and at St. Cyr an Agricultural Colony for Girls under the guidance of Sisters.

In 1881, Don Bosco combined the Salesian Houses in France

into a separate province with the motherhouse at Marseilles. Every year he made a journey to France to visit the establishments, and to collect alms for his children and his buildings. Everywhere he was received with enthusiasm, especially in Paris, where in the suburb Ménilmontant, he opened, in 1883, an Institute which was soon to accommodate several hundred boys. Almost at the same time he founded a House in Lille which after a few years became the home of 400 boys.

When still a young student Don Bosco had become very much interested in and enthusiastic about the foreign missions, especially through the reading of the "Lettere edificanti dell' Opera della Propagazione della Fede." The love for a Missionary's vocation remained in his heart. It is, therefore, quite natural that after having founded the Salesian Society, he should again occupy himself with the plan of sending his sons also into this field of labor and of making the foreign missions a part of the activity of his Society. When, in January, 1875, the Consul of Argentine came to Valdocco and in the name of the Archbishop of Buenos Ayres asked for missionaries, Don Bosco consented with real joy. The first thing to be undertaken was the foundation of a college at San Nicolas and of a Home at Buenos Ayres for poor children. After Don Bosco had obtained the consent of the Holy Father, he made all the preparations and especially sought to inspire his fellow laborers with his own enthusiasm for the missions so that he might be sure of their assistance in this work. November 11, 1875, was the day of departure of the first Salesian Missionaries: six priests and four lay-brothers with Don Cagliere as their superior. Immediately after their arrival at Buenos Ayres, on December 14, they fitted up their first house, a College of boys in San Nicolas de los Arrayos, near Buenos Ayres. This house was to become the center whence the missionaries started upon their expeditions, and whither those of the Fathers who needed a rest might return and recuperate from their hardships. A number of the missionaries, upon the urgent request of the Archbishop, took over the church Mater Misericordiae in Buenos Ayres which was attended chiefly by Italians. On November 7, 1876 a second group of missionaries, this time twenty-three, started their journey to South America. In November, 1877, they were followed by a third group; and in March, 1878, Don Bosco was able to report in an audience to the Holy Father

that sixty of his missionaries were active in South America and that they had been joined by thirty native novices. Since the Sisters also had taken up the foreign mission labors the work could be carried on successfully for both boys and girls. Many new foundations followed in quick succession in Argentine, Uruguay and Paraguay: Orphanages, Colleges, Sunday-Oratories, churches and well equipped workshops for both boys and girls.

In order better to meet the demands, and give the missionaries a more suitable preparatory training, especially after he had received requests for missionaries for still other parts of the world, Don Bosco changed the College of Valsalice into a Seminary for Foreign Missions.

While the foundations in the Foreign Mission field had rapidly increased, the expansion of the Salesian Society had not halted in Europe. Spain received its first Salesian establishment in 1881 in Utrera, and, almost contemporaneously with it, a House of Sisters in Barcelona. Requests had come from England as early as 1873 urging Don Bosco to send there some of his sons. He had given his promise, and in 1887 opened a house in West Battersea which in the next year, 1888, for lack of sufficient accommodations had to be transferred to a larger building.

In the same year the Salesians established themselves also at Liège in Belgium.

Italy saw the erection of a new House almost every year. Bordighera, Specia, Este, Lucca, San Benigno, Brindisi, Randazzo, Challonges, Penango, Faenza, Firenze, Foglizzo, Catania in Sicily succeeded one after another in securing sons of Don Bosco. Nor did Rome remain without a Salesian foundation. In 1880, Pope Leo XIII turned over to him the task of erecting a church of the Sacred Heart. Don Bosco not only joyfully accepted this work, but in addition asked permission to build adjoining to the church a house for a Salesian establishment. This house was to provide, as he told his cooperators in a circular letter, a place of recreation for boys where on Sundays and holydays, after having fulfilled their religious duties they could enjoy themselves in innocent games and entertainments. It was, furthermore, to contain a night school for young working men and a day school for poor children, and, above all, it was to be a home for all those young people who had been deceived by the hope of finding in Rome work and good

wages and were now in danger of turning to criminal ways. In this home the sciences and arts were to be taught as well as the trades, so that every pupil might be trained for his vocation according to his individual capacity and talent. It was a difficult task which Don Bosco assumed, but he shrank from no hardship and labor. In spite of his then failing health and growing debility, he undertook several journeys to France to collect additional building-funds and thus to avoid a threatened delay in the building. The more he began to feel his weakness the more did he urge speed in the completion of the church, because it was his dearest wish to be able to assist in person at its dedication. This wish was granted him. On May 14, 1887, he was present at the solemn consecration of the church.

This journey to Rome was his last. His strength failed visibly; he soon became so weak that he could not walk without the assistance of others. Towards the end of December, 1887, his condition grew daily worse and on January 31, 1888, his life of uninterrupted activity came to a close. A man who had been one of the most eminent of his time had thus passed away. Amid the greatest difficulties and labors, he had produced a work which will hardly find its equal, and which fully deserved the recognition it received from both Church and state.

PART III

EDUCATIONAL SYSTEM.

CHAPTER 8

CHARITY, BASIC PRINCIPLE OF SYSTEM

About the foundation of his system Don Bosco himself speaks in his Regolamento, with all the clearness that can be desired. "La pratica di questo systema e tutta appoggiata sopra la parola di San Paolo che dice: Caritas patiens est, benigna est . . . omnia suffert, omnia sperat, omnia sustinet." To Don Bosco charity is the only foundation of his whole system. To this he held firmly. Out of love for the forsaken and endangered children he became a priest; out of love for them he gave up his secure position and shunned neither poverty nor want, nor mockery, nor suspicion. The love for his children sharpened his wits so that he found continually new ways of helping them, it strengthened his will so that he overcame every difficulty. I fact, it was love, and love alone, that called into being the life work of Don Bosco, built institutions in every country, trained fellow-workers and provided again and again the means wherewith to do such great things.

In accordance with this ideal, Don Bosco laid down the rule for his institutions and for his fellow-laborers. Love is to urge them to warn the child at the right time so that it may not be harmed through neglect. All their words are to be full of love. In their mutual relations, even if it is a question of rebuke and punishment, love must show itself so unmistakably that the children may be filled with confidence and they may be drawn to love them. In a word: love is for Don Bosco everything in education, it is the goal, the point of departure and the means.

Love can be the foundation of education, as it unquestionably was in the case of Don Bosco, when education is viewed from the standpoint of the one who educates. If, however, it is viewed from the standpoint of the one who is to be educated, it is probably safe to say that love can only in a limited sense be a suitable foundation

for education. The child has not yet sufficiently developed to be impressed by the idealism of altruistic principles and to be guided by them in his actions. There is need for other and more selfish motives. These are given by the assurance of reward and punishment. As in every other educational system, these two points play an important part in Don Bosco's system. It is interesting to note Don Bosco's attitude in regard to them.

About punishment he speaks very clearly in his *Regolamento*. He states as a first principle that, wherever it is possible, punishment should be eliminated entirely. If, however, it should become necessary, the following should be observed.

1) The educator should seek the love of his pupils, if he wishes to be respected. Then he can use the withdrawal of his love and benevolence as a punishment which will prompt emulation, but never humiliate.

2) Except in extraordinary cases, censure or punishment is not to be given publicly, but only privately, and not in the presence of the fellow pupils. The greatest prudence and patience are to be used in order to convince the pupil of his guilt by reasoning and on religious grounds.

3) With children everything becomes a punishment which is used as such. Thus some are more deeply impressed by a sharp look than others are by having their ears boxed. Praise, when a thing has been done well, and a rebuke, when it has been done carelessly, may be sufficient as a reward or punishment.

4) Whipping in any form, making children kneel in a painful position, boxing the ears and other similar punishments must be avoided altogether, because they are forbidden by the civil law, they incense the children highly, and they humiliate the teacher.

5) The director should make the rules well known, also the rewards and punishments as laid down by the disciplinary rules, so that no pupil may come with the excuse, that he did not know that this was commanded or forbidden.[1]

[1] In Chapter XXI of the Storia dell' Oratorio di S. Francesco di Sales (Bolletino Salesiano, Sept. 1880), D. Bosco added two more paragraphs to these five rules. In the first additional paragraph, he says that the Superior meeting out any punishment should first establish the degree of the pupil's culpability; where an admonition is sufficient, he should not reprimand, and where a reprimand is sufficient, he should not go any fur-

In the conclusion of his regulations regarding punishments, Don Bosco expresses it as his conviction that by following this method great success can be obtained, and that without the use of a rod or any other violent punishments. He himself did not recall ever having inflicted any punishment during the forty years which he had spent among children; and yet, with the help of God, he accomplished not only the things which were obligatory, but also the things he considered desirable, and this even with children of whose improvement others had despaired.

Regarding the position given in his system to rewards, he does not speak with equal clearness. He probably was convinced that in this matter mistakes need not so easily be feared nor would they cause so much harm, so that the matter might be left more to the judgment of the individual teacher. Bonetti [2] tells us that for a number of years it was a custom on the evening of the feast of St. Francis de Sales to distribute premiums to such children as were picked by the majority of the children themselves, through a ballot vote, as the best and worthiest among them. This peculiar way of determining their worth seems to have been discontinued later on by Don Bosco himself. In the *Regolamento* the only mention made is of the marking system. In different places he demands that the assistants should observe the industry and the conduct of the pupils, and that at the end of each week they should hand in to the Superior a note on the conduct of the children. In accordance with these marks, reward or punishment is to be determined.

---

ther. In the other paragraph he warns the Superior not to punish, either by way of word or action, as long as his mind is excited; nor should he punish cases of simple inadvertence, nor too often. Cfr. Lemoyne, Vita II, p. 282. These two paragraphs have been omitted in the Regolamento.

[2] Bonetti, Cinque Lustri, p. 184-85.

CHAPTER 9

THE PREVENTIVE METHOD

At every opportunity, publicly and privately, before members of the government and before princes of the Church, Don Bosco maintained again and again with great zeal and warmth that the Preventive method was the one used in the education of his boys. He never tired of praising its advantages, and he earnestly endeavored to fill his sons with his own sentiments in this regard and to instil into them the spirit of this method. How he succeeded in this, can best be seen by the constant claim of the Salesians that in all their institutions the method is cultivated and followed.

Since Don Bosco laid such great stress upon his preventive method, it is of interest to see what he himself understood by this term. It had been his intention, as he said, in order to satisfy many requests, to write a book in which he would treat exactly and at length of its use in his institutions. But his intention was never carried out. We, therefore, have as a guide to his method only his various occasional utterances on the subject, especially in his *Regolamento per le case della pia Società di San Francesco di Sales.*

The *Regolamento* consists of two parts. In the first part, under the heading, " Sistema preventivo ed Uffici particulari," Don Bosco first gives an exposition of his preventive method, a few rules about punishment and ten Articoli Generali i. e. general principles about education. After these explanations, which, as a matter of fact, serve as a kind of introduction to the *Regolamento,* he establishes in eighteen chapters the rules which are to be followed in the administration of the various offices, such as those of the Director, the Prefect, the Catechist, etc. In the second part under the heading 'Regolamento Generale' he treats in sixteen chapters the aim of the houses of his congregation, the reception and the behavior of the pupils. To the *Regolamento* is added an Appendix teaching how to write letters.

In the *Regolamento* [1] Don Bosco says that a distinction may be

[1] Parte I, Il sistema preventivo.

drawn between two methods which have been followed in education from the beginning: the Preventive and the Repressive System. In the repressive system the subject is informed of the law, then follows the supervision which detects the delinquents and finally the imposition of the punishment deserved. With the use of this method, the language and the appearance of the superior have to be severe and even fear-inspiring, and he himself has to avoid all familiarity with his subjects.

In order to reinforce his authority, the director must not appear in the midst of his subjects except rarely and, for the most part, only when it is a question of administering punishments or rebukes.

This method is easy, brings little fatigue and recommends itself, according to Don Bosco, especially for the military and, in general, for persons of advanced age who are capable of recognizing the laws and of remembering what is required by them.

Entirely different and directly opposed to this is the preventive method. This also includes, it is true, the publication of the precepts and statutes of the institution and then the supervision, but in such a way that the pupils always feel themselves protected by the directors or assistants who speak to them as loving fathers, serve as their guides at every step, assist them with their counsel and correct them lovingly, all this in order to help the pupil *avoid* possible faults.

This method is founded entirely upon reason, religion and benevolence; therefore it excludes all severe punishments and seeks to do away even with the lighter punishments.

Don Bosco gave four reasons for his view that this method was to be preferred.

1) A pupil previously warned is not so humiliated by his fault as when he is denounced to his superior. He, furthermore, does not feel hurt when corrected, even with the threat or the imposition of a punishment, because the correction is always accompanied by kindly advice which seeks to win the heart of the pupil so that he may see the necessity of the punishment and almost in a way wish for it.

2) The real reason for the faults of the children is the fickleness of childhood, which causes a momentary forgetfulness of the rules of discipline and of the punishment threatened. Thus it often happens that a child commits a fault and incurs a punishment

without ever thinking of it at the moment, and this surely would have been avoided, if the voice of a friend had sounded a warning.

3) The repressive system can prevent disorder, but it cannot easily make the guilty one a better person. It even has been noticed, as Don Bosco remarks, that children long remember with bitterness the punishments inflicted and often desire to revenge themselves. Even if it seems at times that children are little concerned about these things, it is well enough known among experts how tenacious the memories of children often are and how, while forgetting rather quickly the punishments inflicted by their parents, they are often very slow in forgetting those of their teachers. Don Bosco states it as a fact that people have cruelly revenged themselves in later life for certain punishments inflicted upon them unjustly during their youth.

The preventive system on the contrary seeks to make a friend of the pupil and to enable him to see in his teacher a benefactor and protector who warns him and shields him from trouble, punishment and dishonor.

4) The preventive system permits the teacher to appeal to the heart of the pupil, and, having won his heart, to exercise great power over him throughout the rest of his life.

With regard to the practical application of this method, Don Bosco lays down definite rules. The foundation is charity, as expressed in the words of St. Paul: Caritas patiens est, benigna est . . . omnia suffert, omnia sperat, omnia sustinet (1 Cor. 13, 4-7). Therefore, only a Christian can apply this method with success. Reason and Religion are the means which the educator must constantly use, teach and practice, if he would find obedience and reach his goal.

The director must devote himself entirely to his pupils and he should never assume duties which keep him from his proper office. He should always be present with his pupils and if prevented by official business, he should have some one else filling his place.

The teachers, masters, assistants must be of good moral character. They must shun like a pestilence every type of special affection or particular friendship for a pupil, and they must remember that the error of one individual may compromise the reputation of the whole institution. Therefore, the pupils are never to be left to themselves. The assistants are to be present at the place of assem-

bly before their pupils. Never are the pupils to be left without some occupation.

Don Bosco granted his pupils the greatest possible freedom. He wished that they should be able to run, jump and shout according to their heart's desire. Athletics, music, recitals, games and long walks were to be not merely effective means of retaining discipline, but they were also to serve purposes of morality and health. In this connection, however, he laid a special stress upon the necessity of watching diligently that neither the entertainment, nor the persons attending, nor the speeches made should present anything objectionable. As his model, he quoted the great friend of youth, St. Philip Neri, and his well-known saying: "Do whatever you like, only don't commit a sin."

Important means in the educational process according to Don Bosco, are frequent confession and communion and the daily mass. He calls them the pillars which must support an educational institution, if threats and whips are to be kept away. The boys are never to be forced to the frequent reception of the Sacraments. They should only be encouraged and attracted thereto by making it easy and convenient for them to receive. In their retreats, triduums, novenas, sermons and instructions the children should be shown the beauty, majesty and holiness of their religion which offers the sacraments to them as easy, convenient and highly useful means of gaining true peace of heart and the salvation of their souls. In this manner the children can be led without constraint to these exercises of piety, and they will gladly and with great profit throng to the Sacraments. The greatest care must be taken to exclude from the Institution all bad companions, all evil books and all persons using profane language. A good doorkeeper, therefore, is a real treasure for a house of education.

Every evening, after the usual prayers and before the children retire, the Director should address them with a few affectionate words, and he should exhort them regarding the doing of some particular good action or the avoiding of some fault. He is to choose his subject from the events of the day, be it from within or from without the Institute. The address, however, is not to last more than two or three minutes. In this exercise Don Bosco saw a key to good morals, to progress and success in training.

Don Bosco also wished that the children, soon after attaining

the use of reason, should approach the table of the Lord. His directions in this matter seem almost like an anticipation of the decree of Pius X regarding the early admission of children to first Communion. One only needs to read the following words from his *Regolamento:* "To be shunned like a pestilence is the opinion of those who want to postpone the first Communion to a far advanced age when the evil spirit has already taken possession of the heart of a boy, thus doing an incalculable damage to his innocence. In the early Church it was the custom to give after the Easter Communion the remaining consecrated hosts to the little children. This shows how the Church loved to lead the children to Holy Communion at an early age. When a child knows how to distinguish between bread and bread and when he shows himself sufficiently instructed, we should not worry about his age, but should let the heavenly guest come to take possession of this blessed soul."

Don Bosco then points out that the Catechism recommends frequent communion, and that St. Philip Neri advised his penitents to receive every week and, if possible, oftener. The Council of Trent also clearly states its desire that all the faithful should as often as they assisted at Holy Mass also receive Holy Communion . . . and this was to be understood not only of the spiritual, but of the Sacramental Communion, so that the profit of this august Divine Sacrifice might be increased (Conc. Trid. sess. XXII, cap. 6).

It seems that Don Bosco met with a good deal of opposition in his advocacy of the preventive system. The chief objection was probably that it was too difficult to carry out in practice. He refuted this objection and opposed it with the statement that this method was for the pupils the easiest, most satisfactory and most profitable one. On the other hand, he also admitted that it presented some difficulties for the teacher which, however, could easily be overcome if he applied himself zealously to his task. Don Bosco made great demands upon the teacher. His conception of an educator demanded a personality wholly and entirely devoted to the welfare of his protégés. He, therefore, must be ready to shoulder any burden and to undergo any trouble in order to realize his object: the civil, scientific, and moral training of his pupils.

To recommend his system, Don Bosco pointed out especially the three following advantages:

1) The pupil will always retain a feeling of respect for his teacher. He will always remember with pleasure the direction received, and will even long afterwards regard his masters and the other superiors as his fathers and brothers. Thus these pupils in most cases become the solace of their family, useful citizens and good Christians.

2) Whatever may have been the character, the sentiments and the moral condition of a pupil at the time of his reception, the parents may rest assured that their son will not become worse, but, on the contrary, some improvement will be achieved. Many children, who for a long time had been the scourge of their family and finally became wards of a house of correction, have changed their hearts and their characters, when they were treated according to the principles of the preventive system; they occupy today honorable positions and have become the support of their family and the pride of their country.

3) Those pupils who by chance enter the institute with evil habits cannot harm their companions. No harm can come to the good boys through them, because they will not be allowed time, or place, or opportunity for it, since the assistant whose presence is always presupposed would soon correct the matter.

More briefly, but even more clearly, did Don Bosco express himself regarding the preventive system in a conversation with the Minister Ratazzi.[2] After he had shown that there were two educational systems, the repressive and the preventive, he gave this further explanation of the two as he conceived them: "The repressive system," he says, "proposes as its task to educate a man by force through censure and punishment, when he has transgressed the law and committed a crime. The preventive system, on the other hand, seeks to educate through love and mildly assists man in observing the law by offering him the best and most effective means. With this method there is instilled into the heart of the child above all else the holy fear of God. Love of virtue and hatred of vice are inculcated through Christian doctrine and proper instruction. Through suitable and well-meaning counsels, and, especially through practices of piety and religion, they are then brought upon the path of virtue and kept there. Besides this they

[2] (1854) Lemoyne, Vita, II, p. 272.

are surrounded as much as possible with affectionate care at their recreation, in school and at their work. They are encouraged by words of benevolence, and if at times they forget their duties, they are reminded of them in an appealing way and thus brought back to a better insight. In a word, all the means counselled by Christian charity are used to bring the children to do good and to avoid evil guided by a conscience which is illumined and supported by religion." [3]

---

[3] Bonetti, Cinque Lustri, p. 483.

CHAPTER 10

SPIRITUAL, MORAL AND EDUCATIONAL ASPECTS

Among all the means which Don Bosco used in education, by far the most important is religion. Even at the Sunday-Oratories so great a part of the time was given to religious exercises that one might feel inclined to think that Don Bosco required more than might be justified. On the other hand, the continual increase in the number of those coming to the Oratory from all quarters showed that the time given to religious exercises was not considered excessive by his auditors, especially since Don Bosco knew how to make them always attractive and entertaining.

In the institutions, the whole life of the community came under the influence of religion. Don Bosco taught the children to offer the first moment of the day to God. After the morning prayer all assisted at Holy Mass during which, besides other prayers, the rosary was to be recited. At every Mass the children were to have an opportunity for confession and communion. Every task during the day was to be begun and ended with prayer. Special value was placed upon an occasional visit, some time during the day, to the Blessed Sacrament. No day was to pass without spiritual reading. To avoid distractions during the sermons, these were to be short, practical and rich in illustrations. Don Bosco admonished the children never to leave after a sermon without having made some firm resolution which could be carried out during the occupation which followed. He also considered the short address, given in the evening just before retiring, of great importance. Evening prayers in common concluded the day.

Monthly pious exercises, such as the exercise of a holy death on the first Sunday of each month, the solemn celebration of the feasts of the Church, processions and the like, were used by Don Bosco to accustom the children to the frequent reception of the Sacraments and to inspire them with renewed zeal. Frequent confession and communion were in his eyes probably the most important of all the factors of education. In spite of this, probably just because of this, he did not want to see constraint used under any circumstances. In order that the children, in receiving the Sacraments,

might obtain their full benefit, he urged them to select a constant confessor to whom they might reveal every corner of their heart.

In order to keep alive the zeal of the children, and in a sense to organize the exercise of their good works, he established several fraternities, for example, the fraternity of St. Aloysius, and the Sodality of the Immaculate Conception, in the latter of which only the best and most deserving boys could be received. For the St. Aloysius fraternity he himself drafted the constitutions, in which he urged upon the members chiefly frequent communion, the avoiding of evil companions, mutual encouragement to piety, a zeal for duty, obedience towards parents and superiors, and the practice of charity towards neighbors.

By teaching and example he sought to awaken and to cultivate in his protégés a love of prayer; he warned them against listless or inattentive prayer, saying it would be better not to pray at all than to pray poorly. He also warned them of "too much prayer"; they should not take up new devotions without the permission of their father confessor and should go by the words of St. Philip Neri: "Non vi caricate di troppo divozioni, ma siate perseveranti in quelle que avete prese." The importance attached by Don Bosco to the religious life, as a factor of education, is evident also from the fact that he added to his *Regolamento* a special chapter about conduct in the house of God, that he appointed a special catechist to supervise the religious exercises of the students and that he specified at length in the *Regolamento* the duties of this office.

Besides religion, the conscientious supervision of the children forms a second chief factor in education in Don Bosco's system. The preventive system demands that the child be reminded and warned in time of the possible transgression of the rule before the wrong has been committed. This presupposes a proper supervision at all times and in every place; Don Bosco, therefore, in logical agreement with the *Regolamento,* established such permanent and official supervision in all his institutions.

In the morning, the children are led from the dormitory into the church, from the church to the refectory, from there to the schoolrooms and work shops. In the church, the catechist and his assistants have to do the supervising; in the school, they are received by the prefect of studies; he has a decurione and a vice-decurione in every bench to assist him in the supervision. In the

work shop, there is in the first place the master; the real supervision, however, lies in the hands of a special assistant. During recreation time one supervisor naturally is not enough, and a certain number of others are called upon to assist, so that the supervision may be perfect even if exercised only under the form of joining in the games and taking part in the entertaining.

No one of the assistants is allowed to leave his post without having some one to take his place. Other prefects, such as the Catechist, have to see to it that the assistants are always punctual and at their places.

The door-keeper is under obligation to refuse exit to every one who cannot show a permit to leave on which are written the hour of his going, and the hour of his return.

Permission to go out with relatives or friends, either for a meal, or for the buying of clothes, is never to be given to any pupil.

At first glance, the supervision may appear as overdone, but in judging, one should not forget that this supervision is not that of a policeman, but of good friends and older brothers who desire only the welfare and the inner contentment of their protégés and who seek to accomplish this in the friendliest manner. In any case, there is required on the part of the supervisors, if their work is to have the desired result and to bring happiness to the children, a thorough knowledge of human nature, a keen psychological sense and understanding, a fine personal tactfulness and above all an untiring love. Don Bosco seems to have been successful in obtaining this. His former pupil and later biographer, J. B. Francesia, is a trustworthy witness in this matter. Regarding it he expresses himself in the following words: "Life in the Oratory was all joy. We did not know how to think of it in any other way than as our home and to seek all our pride in it."

It was to be expected that Don Bosco, who had learned from his earliest youth the blessings of labor, would adopt it as an important means in the education of his children. In order to awaken and cultivate in all the proper spirit of labor, he used chiefly two expedients: instruction and habituation.

His *Regolamento* contains a special chapter on labor in which he tries to explain to his children the concept of labor, to interpret for them its obligation in the words of Holy Scripture, and to bring home to them its value and its blessings. In strong outline, he

draws for them the evil consequences that come to those who allow the time of youth, life's spring time, to pass by unprofitably. He calls their attention to the fact that in order to obey the law of labor, it is not sufficient merely to keep oneself occupied, but that the proper order must be maintained in one's occupations. Always first must come those tasks of labor which duty and obedience place upon us, and afterwards those which suit our own wishes and tastes. In sharp words he rebukes the idler, whom he calls a thief stealing from God and from man. Against idling Don Bosco strove energetically. In various sections of the *Regolamento,* he reiterates the rule that the children must never for a moment be left without some occupation. For instance, the masters of the work shops have to be at their places early, so that the work for the pupils may be ready on their arrival and they can go immediately to their tasks. The assistants in the work shops, and in the school rooms, have to see to it that none of the boys idle around or interfere with the work of others.

Don Bosco wanted not only work, but good work. "Students who are not studious and who do not improve after a suitable warning are changed to another task or sent back to their parents" (*Regolamento,* Parte II, capo VI, 19). Any kind of work, including mental work, must be done in a serious and not in a trifling manner. That Don Bosco should have been inexorable and severe in this regard, and that he would allow no half-heartedness was to be expected, if one remembers how much he demanded of the boys at the time when he still taught personally. Of the mechanics he demanded "great attention and great industry in the fulfilment of their duties and in the learning of the particular trade which is to support them in life" (*Regolamento,* Parte II, Capo VII, 3).

In order that the boys might become familiar with the material profit of labor, he decided that on every Sunday they should receive four soldi, and that upon their leaving the Institute one-third of their earnings should be paid them as their savings.

Don Bosco seems to have been remarkably able to impress upon the boys the truth that labor, of whatever type it may be, whether physical or mental, ennobles man. In no other way can the fact be explained that among the two classes of pupils, the mechanics and the students, there ruled complete unity and love without a trace of jealousy or envy. The path from the workshop to the

school room was open to every boy; the only thing demanded was that he should live up to the requirements of the school. It may have happened many a time, that some one who had learned by experience that mental work also has its troubles and hardships, returned again gladly and contentedly to his place in the workshop.

Although Don Bosco was intent upon accustoming the children to labor and to a serious fulfilment of duty, he also knew quite well that a bow should not always remain bent, lest it might be broken; it is not surprising, therefore, to learn that he provided with equal care for the recreation of the children. Recreation was to him, however, not merely a means to refresh the children's mind and their elasticity: he considered it also as a very effective and immediate means of education.

In his short dissertation on the preventive system he speaks of two kinds of recreation, physical and mental. "Full liberty should be given to the children to jump and run and shout and be noisy as much as they like. Athletics, music, recitations, theatrical entertainments and walks are means which help to preserve the discipline and which are of profit to morality and health." With regard to bodily recreation and running games, Don Bosco stresses, as is shown in the above words especially, the full freedom of play. The children are not only to jump and run and shout, but they are also to do this as much as they like. The great esteem which he placed upon this hale, hearty and informal playing is seen best, when we look at him, the man overloaded with work, who had to use his nights to finish up the work of the day, in the midst of a group of playing and shouting children, arranging the apparatus for their gymnastics, starting new games and even taking an active part in them. D'Espiney writes expressly: "Il fut un temps, où Don Bosco lui-même ne dédaignait pas de tenir sa place dans quelques superbe partie de barres ou de ballons, et cette tradition s'est soigneusement conservée."

His appreciation of the importance of free and untrammeled play was such that he would wander from place to place with his newly organized oratory, and finally be without a home rather than limit the freedom of the children. And when, at times, overzealous in their war games, they did run beyond the limits of their playground and trampled through Mamma Margherita's cabbage patch, he knew how to make allowance for the heat of the battle, and to apologize

to Mamma Margherita for the culprits who became conscience-stricken at the sight of the destruction wrought.

During the time when he still taught his students himself he took a long walk with them regularly, two or three times a week. He also liked to take out the members of the Sunday-oratory, not just rambling, but always with a definite goal, either a place of pilgrimage or some place of historical interest. Great rejoicing naturally occurred each time that he would lead his protégés to a pastor's house where they were hospitably treated with refreshments.

In his regulations he lays down for ordinary walks a time limit of one and a half to two hours. He regulates also the conduct of the pupils and the duties of the accompanying assistants. Not only the behavior of the pupils must be correct but the external appearance in dress and gait must also be blameless. The rules seem rather severe. He who leaves his place in the line is guilty of a grave breach of discipline; and he who goes to buy anything, or enters a sweet shop, or a restaurant, deserves expulsion from the Institution.

The theater in Don Bosco's view holds an important place in education, when its aim is to amuse, to instruct and to educate. In order that the theatrical plays may gain this end, they must deal with suitable subjects and everything which might suggest evil habits must be excluded. Since he feared that mistakes in selecting might be harmful, he gives some excellent directions in the seventeenth chapter of the *Regolamento* regarding the choice of plays. The material must be selected with respect to the pupils and not with respect to individual members of the audience. They will be pleased when they see that the entertainment was profitable to the pupils and suited to their understanding. Tragedies, comedies or farces, in which a cruel or revengeful or immoral character is vividly portrayed must be excluded, even if in the course of the play the purpose of amendment or final punishment is clearly expressed. It should never be forgotten that vividly portrayed scenes are deeply impressed on the minds of children, and that this impression can only with difficulty be counteracted by abstract reasoning and counter-demonstrations. No duels, therefore, and no shootings, violent threats or savage behavior are to be tolerated in the plays.

The things to be preferred are selected portions from good

authors, poetry or prose, fables and amusing sketches as many as desired, so long as they are not immoral. Vocal and instrumental music, solos, duets, trios and the like and choral pieces are to be so chosen that they may help to entertain and at the same time educate morally. How much he was concerned about this phase of his work is seen in his establishing for his institutions the office of a theatre-prefect for whom explicit regulations were laid down. So important did this office seem to him that the rules which he laid down for it are exceeded in number and length only by those for the director of the house, the prefect of studies and the catechist.

ST. ALBERT'S COLLEGE LIBRARY

CHAPTER 11

DON BOSCO'S SPECIAL METHODS

Don Bosco who was a master in the art of training, seems to have been equally gifted with an extraordinary talent for instruction. He had never received a theoretical preparation of any sort for the teaching profession; the surprising results which he achieved must, therefore, have been due to his personal skill and methods. His biographer, Ch. D'Espiney, maintains that he had a special method. He writes: "Don Bosco has found a method of teaching so simple and effective that since his time it has been copied in many colleges and educational institutions. He used special formulas, which prevented all confusion and by which the most difficult rules were impressed upon the memory. Young men of twenty years, who were hardly able to read or write, became, after a few years of study under his guidance, excellent priests with a perfect education."[1] Even if the words "perfect education" must be considered as covering a very elastic and relative concept, and if we have to make due allowance for the enthusiasm for Don Bosco which conceivably may have influenced D'Espiney's assertions, we must admit, nevertheless, that Don Bosco by his methods of teaching attained excellent results.

It is to be regretted that no full account of the method can be found anywhere. We, therefore, have to confine ourselves to occasional remarks of his biographers and to an investigation of his teaching career. We may gain a fair impression of some phases of it from a description by D'Esqiney of the training of Don Bosco's first fellow laborers.[2] For example, in teaching Latin, he first explained the grammar in very short and clear sentences, not like a teacher, but as a pupil, as a pupil, however, who knows his lesson; then the lesson was repeated by each one according to his ability Don Bosco assisting and encouraging, until it was evident that the whole lesson had been understood and assimilated. The other subjects were treated in a similar way. Pupils, who at the beginning of the course had hardly been able to write their names, were thus

[1] D'Espiney, Charles, Don Bosco, Nice, 1891, p. 69.
[2] D'Espiney, Charles, Don Bosco, p. 156.

advanced within two months so far that they could take up the elements of Latin.

The schedule of hours to which Don Bosco strictly held his pupils, shows that he wasted no moment which could be devoted to study. The hour for rising for every one was 4.30 o'clock. The first hours of the day were given over to meditation, Mass and Communion. Then classes began. At 8 o'clock there was breakfast, followed by recreation until 9 o'clock, classes again until noon; after two hours' intermission they continued till evening. In order to provide the necessary variety, Don Bosco had the classes of theoretical teaching followed as often as possible by practical exercises. In consideration of the health of his pupils, as mentioned above, he took a walk with them three times a week from 4 to 7 o'clock. But even here he did not lose sight of his aim; during the walks, he again and again returned to the subjects treated in the classes, not so much by giving the pupils new explanations as by making them repeat and explain to him all the things which he had discussed with them during the day. So also at the meals, the subject of conversation was always their studies. There was, as D'Espiney humorously remarks, no lack of variety: "We spoke alternately about declensions and conjugations and then about conjugations and declensions." [3] With this tenacity and fixed determination, Don Bosco succeeded in bringing the pupils so far that at the end of the school year they could pass their examinations, and then after vacation be transferred to the philosophy class.

According to D'Espiney's complete description, the teaching of Don Bosco seems to have been distinguished in three ways: 1) he gave his pupils only short lessons to be mastered, 2) he always concentrated his whole activity upon only one subject, first Italian grammar, then Latin, or mathematics, and 3) he reviewed incessantly and under the most varied forms. His method seems, therefore, to have coincided with that which ordinarily is called "drilling." However little this method may be suited for ordinary teaching, there is no doubt that under the circumstances in which Don Bosco labored, it was clearly the best. The fact that he chose it proves his independence in judgment and eminently practical sense.

Other narratives which we find in his biographies tell us of a

[3] D'Espiney, Don Bosco, p. 159.

surprising skill in vivid portrayal of his subject matter. During the walks he loved to speak to his pupils about facts of natural history. Or, if the goal of the walk was some place of historical interest, he used the occasion to picture the particular historical incident with much detail and in a vivid and graphic manner. During the war of 1848, he made his children study the maps and hunt up the battle fields upon them. The natural dryness of the metrical system was conquered by making it the theme of a little play which the children gave on the stage. From all this it seems to be clear that Don Bosco followed no rigidly circumscribed method of teaching; he was rather guided, during his whole teaching activity at every individual emergency by his good common sense. With a delicate psychological instinct, he knew how to find the right path and to follow it assiduously and energetically, until he reached his goal. This excludes his dependence upon any particular method and is the best praise that can be given to a practical educator.

Little is to be said about the subjects taught since the regulations for the public schools applied also to those of Don Bosco. He insisted, however, that a special value should be given to the mother tongue, that the grammar should be studied thoroughly, and that the Italian classics should be taken up seriously. He also endeavored to make as many children as possible learn the French language. In the Latin class he would give to the Christian classics a preference over the pagan ones. Latin and the Humanistic studies were to be specially cultivated. The time given to music, instrumental and vocal, was more than was customary in other places. This is still a feature in all Salesian institutions.

Regarding the teaching staff, it is to be noted that Don Bosco would employ only good and fully trained teachers. He, therefore, made his candidate take the state examination, and he always sent some of them to attend lectures at the University. It must, however, be observed that the chief reason for this compliance with the demands of the state was to avoid all possibility of conflict. The rules laid down by Don Bosco in his *Regolamento* for his teachers show his lively interest in their efficiency and continued improvement. For the supervision of their work he appointed a Consigliere scolastico who, without having to teach himself, supervised and decided on all school questions.

SURVEY AND CONCLUSION

It remains now for us in reviewing the life and work of Don Bosco to raise a few questions which can best be answered at this point of our study.

The first question is whether or not Don Bosco can be said to have an educational and teaching system of his own. This question will be answered by many of his admirers in the affirmative, but without sufficient reason. Don Bosco himself, as is clear from what little material we have to base a judgment on, never claimed to have created a method of his own. On the contrary, in the *Regolamento* he expressly states that both systems, the repressive and the preventive, had always been in use. And in his conversation with Ratazzi he reminds him of the fact that two systems are in existence, he, therefore, presupposes them as common property and well known. In fact, there is hardly one point in the whole educational system of Don Bosco which had not already been known and practiced long before him, as, for instance, in the educational system of the Jesuits.[1] The idea of prevention as the first means of education is obvious in every good system of education, wherever, and by whomsoever it may have been employed. This is so self-evident that the concept of a purely repressive system has probably never been translated into reality. That religion, work, play and supervision should be used as means of education is likewise so natural, that it would probably be difficult to find a single institution which would entirely disregard these means. Neither was it a new idea that all education must be based upon love. One need only point to Vittorino da Feltre, to whom as to Don Bosco, education meant nothing more than love translated into practice. And even if we view the work of Don Bosco as a whole, we can find in preceding times surprising parallels. The most remarkable is probably the life work of Johannes Daniel Falk (1768-1826), who labored in the same field, in the same manner and in the same spirit as Don Bosco.[2] We, therefore, can not very well speak of the

[1] Cfr. Schwickerath, S. J., Robert, Jesuit Education, its History and Principles. St. Louis, Mo., 1903.

[2] On Falk compare article "Falk" by Karl König in Rein, Encyklopädisches Handbuch, Langensalza, 1904.

method of Don Bosco as new, even if we consider his work as pioneer work. On the other hand, it must be said that his work was by no means a mere imitation of the ideas and systems of others. There can be no question, but that Don Bosco never heard anything about Falk. Don Bosco had never received any theoretical training in his educational profession, and it is doubtful, if he possessed more than an elementary knowledge of the history of education. It is even doubtful, if he knew of the pedagogical principles of his famous countryman, Vittorino da Feltre. At least he never so much as referred to him. It is true that Don Bosco, while teaching at the Jesuit college at Montaldo during his summer vacation in 1836, must needs have observed the educational methods and practice of the Jesuit Fathers; however, he could hardly have had an opportunity to devote himself to an intensive study of their educational principles as contained for instance in the *Ratio Studiorum* of 1599 and 1832. If, in spite of this, he has shown so many points of similarity and agreement with others, the reason is probably to be found in the fact that he was concerned to a great extent with things, which so to speak were in the air and had been assimilated unknowingly into the universal consciousness. Credit must nevertheless be given to Don Bosco for having translated those ideas into action and into a system of his own, and for having applied them so masterly to the particular needs of his pupils and the circumstances of his time. If we should then consider it as established that Don Bosco in no way invented a new system, that he rather recognized certain generally known ideas and principles and their educational value and carried them out consistently, the question still remains: how was it possible that he should have met with such wonderful success? And, indeed, Don Bosco's success was truly startling. He was successful in every way and in every direction; in the establishing of houses, in the gathering and training of his fellow laborers of different degrees, in raising enormous funds for his educational purposes and, finally, in the education itself of the children, considered both in its breadth and in its depth. The reason for this success must be sought first of all in the conditions of the time. The age in which Don Bosco lived was a turbulent one, politically and socially distracted. It was a time of war between authority and rebellion, between conservatism and liberalism. It was a time of transition in which the existing order

of things began to give way while a new one had not as yet been created; a time in which a thousand new problems appeared, none of which could be solved completely. Such a time offers to a man who is active and determined and who has clear and independent ideas the opportunity to accomplish great things. It is entirely to Don Bosco's credit and a sign of his greatness that he knew how to use the opportunities of his time to such advantage.

A further reason for his unexampled success is found in his eminent psychological talents. With him there was no petrified tradition, no iron rules from which deviation was forbidden. He treated neither the children nor the adults according to fixed and rigid schemes or formulas. He was guided in every thing he undertook, only by what at that moment he recognized as the proper and most effective course. If any educators have ever possessed and used the art of reading men's characters, Don Bosco was one of them. His psychological insight is so evident that no words need be lost to prove it; it is only necessary to glance at the general preliminary remarks to the *Regolamento;* they are only a few sentences, but they are, in spite of their unadorned simplicity, or perhaps just on that account, a really admirable document of his sound psychological sense. A man with such psychological genius who knows, as Don Bosco did, how to choose the right moment and use the right means, can not fail of success, least of all in education which in a special way is the science of applied psychology.

It would, however, not be right to overlook a third and final reason for his success. And this is his energetic spirit, his loyal devotion to a cause, his enthusiasm, his love of and willingness to undergo sacrifice. He entirely identified himself with his life's task; he lived and died for it. His energetic and undivided devotion to his cause was ingrained in his very nature, through birth and training, it was handed to him as a maternal inheritance, but its deepest cause was and remained his unbounded love for children. This love was not only patient, it was a burning and consuming fire which conquered all obstacles.

BIBLIOGRAPHY

I. Works of Don Bosco[1]

A. *Biographies.*

Brevi biografie di confratelli salesiani chiamati da Dio alla vita eterna.
Cenno biografico sul giovanetto Magone Michele, allievo dell'Oratorio di Francesco di Sales. 1912.
Il Pastorello delle Alpi, ovvero vita del giovane Besucco Francesco. 8th edition.
Letture amene ed edificanti, ossia biografie salesiane.
Nuovi cenni sulla vita del giovane Luigi Comollo, morto nel Seminario di Chieri ammirato da tutti per le sue rare virtù. 3rd ed.
Il Servo di Dio Domenico Savio. 1914.
Vita della B. Maria degli Angeli, carmelitana scalza torinese. 3rd ed.
Vita di S. Martino, vescovo di Tours. 2nd ed.
Vita di S. Paolo Apostolo, Dottore delle genti, raccontata al popolo. 1899.
Vita di S. Pietro, Principe degli Apostoli, raccontata al popolo. 1899.

B. *History.*

Le vite dei Papi dei primi tre secoli. 1902-3.
Storia Ecclesiastica ad uso della gioventù, utile ad ogni grado di persone. 1913.

C. *Novels.*

Angelina, o l'Orfanella degli appennini. 3rd ed.
Novelle e racconti tratti da vari autori ad uso della gioventù coll' aggiunta della novella amena di un soldato di Napoleone I. 5th ed.
Pietro, o la forza della buona educazione. 3rd ed.
Severino, ossia l'avventure di un giovane alpigiano raccontate da lui medesimo. 8th ed.
Valentino, o la vocazione impedita. Episodio contemporaneo. 2nd ed.

D. *Dramas.*

La casa della fortuna. Rappresentazione drammatica in due atti. 1900.
Luigi, o disputa tra un avvocato e un ministro protestante. Dramma in due atti. 4th ed.

---

[1] Practically all the writings of Don Bosco, which are very numerous, have the same characteristic features: the subject is mostly of historical nature, the object intended is religious instruction and edification, the style is simple and pious. It will thus be sufficient to list only part of them as specimens of the different groups into which his writings, more or less arbitrarily, may be classified. The works of Don Bosco were printed

E. *Religious Instruction.*

Conversazioni tra un avvocato ed un curato di campagna sul Sacramento della Confessione. 4th ed.

I Concili Generali e la Chiesa Cattolica. Conversazione tra un parroco ed un giovane parrocchiano.

Il Cattolico nel secolo. Trattenimenti famigliari di un padre co' suoi figliuoli intorno alla Religione. 3rd ed.

Il Cristiano guidato alla virtù ed alla civiltà secondo lo spirito di S. Vincenzo de' Paoli.

La Chiave del Paradiso in mano al Cattolico che pratica i doveri di un buon cristiano.

La Chiesa Cattolica e la sua gerarchia. 2nd ed.

La Storia Sacra ad uso delle scuole e specialmente delle classi elementari secondo il programma del Ministero della Pubblica Istruzione utile ad ogni stato di persone. 1917.

Luigi Desanctis e il saggio sulla Confessione. Contradizioni e confronti.

Portateco cristiano, ovvero avvisi importanti. 3rd ed.

F. *Polemics.*

Due conferenze tra due ministri protestanti ed un prete cattolico sopra il Purgatorio ed i sufragi dei defuncti, con appendice sulle liturgie. 1892.

Massimino, o incontro di un giovanetto con un ministro protestante in Campidoglio. 1898.

G. *Devotions.*

Apparizione della B. V. Maria sulla montagna della Salette, con altri fatti prodigiosi raccontati da pubblichi documenti.

Il Giovane provveduto per la practica dei suoi doveri negli esercizi della cristiana pietà, etc. 438th ed.

Il mese di Maggio, consecrato a Maria SS. Immacolata, ad uso del popolo. 1910.

La Figlia cristiana provveduta per la pratica dei suoi doveri negli esercizi di cristiana pietà, etc. 255th ed.

La Nuvoletta del Carmelo, ossia la divozione a Maria Ausiliatrice premiata di nuove grazie.

Le sei Domeniche e la novena in onore di S. Luigi Gonzaga colle regole della Compagnia del medesimo Santo e con alcune Lodi Sacre. 1903.

Manuale degli Ascritti alla Pia Associazione dei divoti di Maria Ausiliatrice. 16th ed.

Maraviglie della Madre di Dio invocata sotto il titolo di Maria Ausiliatrice. 1905.

Maria Ausiliatrice, con il racconto di alcune grazie ottenute nel primo

---

at Turin and have gone through many editions. The editions specifically noted below were those at the writer's disposal.

settennio della Consecrazione ella chiesa a Lei dedicata in Torino. 1905.

Nove giorni consecrati all' Augusta Madre del Salvatore sotto il titolo di Maria Ausiliatrice. 1915.

Scelta di Laudi Sacre ad uso delle missioni e di altre opportunità della chiesa. 1909.

Notizie storiche sul Miracolo del SS. Sacramento, avvenuto in Torino il 6 Giugno 1453. 1903.

Vita di S. Giovanni Battista, raccontata al popolo. 4th ed.

Vita di S. Giuseppe, sposo di Maria SS. e padre putativo di Gesù Cristo raccolta dai più accreditati autori, colla novena in preparazione alla festa del Santo. 6th ed.

H. *Manuals and Text-books.*

L'Arithmetica ed il sistema metrico portato a semplicità per le classi elementari, col confronto dei pesi e delle misure antiche d'Italia in metrico-decimale. 7th ed.

La Storia d'Italia raccontata alla gioventù da' suoi primi abitatori sino ai nostri giorni. 29th ed.

Maniera facile per imparare la storia sacra ad uso del popolo cristiano. 1910.

I. *Writings for Special Occasions.*

Il più bel fiore del Collegio Apostolico, ossia l'elezione di Leone con breve biografia dei suoi elettori.

Rimembranza di una solennità in onore di Maria Ausiliatrice.

Rimembranza storico-funebre dei giovani dell'Oratorio di S. Francesco di Sales verso al sac. Cafasso Giuseppe, loro insigne benefattore.

II. Works on Don Bosco.

A. *General.*

Bollettino Salesiano, Torino.

Heimbucher, M., Die Orden und Kongregationen der Katholischen Kirche. Bd. 3, Paderborn, 1908.

Herder's Lexicon der Pädagogik, herausgegeben von E. M. Roloff. Bd. 1, Freiburg i. B., 1913.

Wetzer und Welte, Kirchenlexicon, Freiburg i. B., Bd. 10, Artikel Salesianer by H. Weber.

B. *Special.*

Alimonda, Gaetano, Giovanni Bosco e il suo secolo. Torino.

Barbaris, G., Il Ven. Don Bosco e le opere Salesiane. Torino.

Bonetti, Giovanni, Cinque Lustri di storia dell'Oratorio Salesiano. Torino, 1892.

Cerruti, Francesco, Le idee di Don Bosco. Torino.

Crispolti, Vita di Don Bosco. Torino.

D'Espinay, Charles, Don Bosco. Nizza, 1892.
DuBois, Albert, Dom Bosco et la pieuse Société Salésienne. Paris, 1884.
Fabre, L'Oeuvre de Don Bosco. Nizza, 1901.
Francesia, G. B., Vita breve e populare di Don Giovanni Bosco. Torino, 1902.
Francesia, G. B., Il ven. D. Bosco amico delle anime. Torino, 1915.
Francesia, G. B., Due mesi con Don Bosco a Roma. Torino.
Giordano, Domenico, La carità nel educare ed il sistema preventivo del più grande educatore Don Giovanni Bosco. Torino.
Giordano, Domenico, La gioventù e Don Bosco. Torino.
Huysmans, I. K., Esquisse biographique sur Dom Bosco. Paris, 1902.
Janssen, Johannes, Don Bosco und das Oratorium vom hl. Franz von Sales. Steyl, 1885 (?).
Lemoyne, G. B., Vita di Giovanni Bosco. Torino, 1913.
Lemoyne, G. B., Scene di Famiglia esposte nella vita di Margherita Bosco. Torino, 1913.
Mêderlet, Eugen, Don Bosco. Muri, Aargau, 1902.
Mehler, J. B., Don Boscos soziale Schöpfungen. Regensburg, 1893.
Mehler, J. B., Don Bosco und seine salesianischen Werke. Turin, 1905.
Pine, M. S., A Sketch of the life and work of the Ven. Don Bosco. Philadelphia, 1916.
Villefranche, J. M., Dom Bosco. Paris, 1888.

C. *Articles.*

De Lombel, in *Etudes biographiques.* Paris, 1894.
Von Hammerstein, L., in *Winifried.* Trier, 1889, 108 ff.
Die Katholischen Missionen, 1888, 113, 140.
Mehler, J. B., *Don Bosco,* in Regensburger Marien-Kalendar für das Jahr 1889.
Petry, in *Historisch-Politische Blätter,* CXXXVIII, 850.

20,057

370.08
C17

Kopf-Seitz, Carola E

AUTHOR

Don Giovanni Bosco as an Educator

TITLE

DATE

ST. ALBERT'S COLLEGE LIBRARY